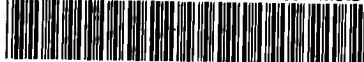




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COLLEGE LECTURES
ON
ECCLESIASTICAL HISTORY.

BY THE
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AND LATE FELLOW AND TUTOR OF CHRIST'S COLLEGE, CAMBRIDGE.

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BURNHAM,

July 12, 1852,

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INTRODUCTION.

Lecture I.

LITERATURE OF ECCLESIASTICAL HISTORY.

Question. (1) Who was the earliest Historian of the Christian Church? What do we know of his life and writings? (2) What other ancient Christian work was of an historical nature? Give some account of it. (3) What, independent of Eusebius, are the sources of early Ecclesiastical History?

Answer. (1) **HEGESIPPUS**:—originally a Jew, who had been converted to the Christian faith, and flourished about the year 170. “He wrote in five books an unsophisticated account of the Apostolical preaching in a very plain style.” (**EUSEBIUS**, Ecclesiastical History, iv. 22, 8. ii. 23. **ST JEROME**, Catalogue of Ecclesiastical Writers, c. 22.)

The work has perished, except some fragments preserved by Eusebius and one more in Photius. They relate to the deaths of James and Simeon the first two Bishops of Jerusalem, E. H. ii. 23. iii. 32. Domitian’s enquiry after the posterity of David, iii. 19, 20. His journey to Rome through Corinth—the origin of heresies—a notice of the Gospel of the Hebrews, and the unwritten traditions of the Jews. Adrian’s deification of his slave Antinous, iv. 22, 8. The fragment in **PHOTIUS** is a remark on Matt. xiii. 16.

(2) “The Chronicle” of **JULIUS AFRICANUS**, “in five books accurately written.” (**EUS. E. H.** vi. 31.) “Julius Africanus, whose five books of Chronology are extant, in the time of the Emperor M. Aurelius Antoninus, successor of Macrinus, undertook an embassy for the restoration of Emmaus.” (**JEROME**, Cat. 63.) He probably resided in Palestine, and flourished about A. D. 220. His Chronicle, now no longer extant in a separate form, is supposed to have been inserted in the works of later annalists.

(3) The works of the FATHERS, especially of those who occupied prominent positions in the Church, such as Irenæus, Cyprian, Athanasius, Augustine, and others; those of opponents and Heretics; the acts of Synods and Councils; official letters of the Heads of Churches; Confessions of Faith; Ancient Liturgies, &c. &c.

Q. Who was the FATHER of Ecclesiastical History? Give some account of his life and historical works.

A. EUSEBIUS:—probably born at Cæsarea in Palestine, about A.D. 270. After receiving a liberal education, he was ordained a presbyter. From his intimacy with the martyr Pamphilus during his imprisonment from the year 307 to 309, he obtained the surname of Pamphilus. He subsequently retired to Egypt, where he is falsely accused of having burnt incense to the gods. About A.D. 315 he became bishop of Cæsarea. When Arius came into Palestine, Eusebius gave him a favourable reception, and wrote a letter, still extant, to his bishop Alexander of Alexandria, in his favour; and at the Council of Nice, A.D. 325, where Arius was condemned, he at first declined assenting to the term “consubstantial,” as applied to our Saviour, and although he afterwards complied, he appears to have discountenanced the excesses of both parties. He was present at a synod at Antioch, in the year 330, when the Arians unjustly deposed Eustathius, bishop of that see, but he firmly refused to be his successor. He afterwards continued to take part with the enemies of St Athanasius, and was present, A.D. 335, at a council at Tyre, which drove him into banishment. He died whilst bishop of Cæsarea, about A.D. 340. His historical works were:

1. A CHRONICLE, which treated of the origin and history of all nations, from the beginning of the world to the twentieth year of Constantine. Some fragments of the original, and portions of Jerome’s translation of it, have been preserved.

2. AN ECCLESIASTICAL HISTORY, IN TEN BOOKS, which is the foundation of all our knowledge on the subject.

3. A LIFE OF CONSTANTINE, which was written subsequently to the emperor’s death, A.D. 337; and although it partakes of the nature of a panegyric, it contains much

valuable information on Church History during an important period.

It is a collection of all the memorable things which happened in the Church from the birth of Jesus Christ to his own time. He has exactly noted the succession of Bishops to the Sees of all the great Cities in the world; he has given an account of the Ecclesiastical Writers and their books, together with the history of Heresies, and some remarks concerning the Jews. He has described the persecutions of the Martyrs, the controversies and disputes touching Ecclesiastical discipline. He cites ancient authors, and inserts long extracts from them. For the most part, those authors and their works have been lost since his death. In short, without the History of Eusebius, we should scarce have any knowledge, not only of the history of those first ages of the Church, but even of the authors who wrote at that time, and their works. (*Abridged from Dupin's History of Ecclesiastical Writers, Tom. II.*)

Dowling, in his work *On the Study of Ecclesiastical History*, asserts, that the Eccl. Hist. was written A. D. 324, the year previous to the meeting of the Council of Nice, and adds: "The objections to the early date are capable of being answered, but the absence of every thing like allusion to the Arian controversy forms an objection to the later date (326) which really appears insuperable."

Q. What charge brought against Eusebius, if substantiated, would essentially diminish the value of his whole history?

A. Gibbon remarks, that "Eusebius himself indirectly confesses that he has related whatever might redound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion, that a writer who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practised in the acts of courts than that of almost any of his contemporaries."

Q. Give the substance of the passages referred to by Gibbon.

A. In the eighth book, c. 2. After mentioning that certain prophecies were fulfilled when in the Diocletian persecution the Christian Churches and books were consumed by fire, and some pastors basely concealed themselves, and others of them were apprehended and exposed to the scorn of their enemies, he remarks: "But it is not my design to describe fully the sad calamities which they, (the unworthy persons referred to) endured, nor is it fit, for

me to record the dissensions and follies which they exercised against each other before the persecution. Wherefore we will not extend our narration beyond the events in which we perceive the just judgment of God. Hence, also, we shall not make mention of those who were *tried* by the persecution, nor those who wholly made shipwreck of all salvation, and of their own accord were sunk into the depths of the watery gulf. But we shall only, in general, introduce such passages into our history, as may now be profitable to our own selves, and hereafter to posterity." The other passage in the book concerning the martyrs of Palestine, is to the same effect:—i. e. he omits a narrative of the undue ambition of some, and the illegal ordinations and schisms of others, of the confessors.

Q. How may Eusebius be defended against these imputations of Gibbon?

A. It is much to be regretted that he did come to the resolution to omit what was discreditable to the Christian cause, but as he alludes to it, and has thus proved its existence, there is no reason why his general fidelity should be doubted. It is merely a question of the accuracy of his judgment.

Q. What Ecclesiastical Historians flourished between the councils of Nice and Chalcedon, (1) in the Western, (2) in the Eastern Church? What is the character of their works?

A. (1) EUSEBIUS HIERONYMUS, or ST JEROME, born of Christian parents at Stridon, a town on the borders of Dalmatia and Pannonia, about A.D. 342, and ordained a presbyter at Antioch in 378, wrote in Latin, about the year 392, a "Catalogue of the Ecclesiastical Writers," chiefly, as he himself says, compiled from Eusebius, with a continuation to his own time. He also translated and continued the "Chronicle of Eusebius."

RUFINUS, a presbyter of Aquileia in Gaul, about the year 400, translated the History of Eusebius into Latin, and continued it in two books to the year 392. The whole work is extant, and was much used in the West for many ages.

In the translation the History is reduced to nine books, and is marked both for its omissions and interpolations; the continuation is superseded

by the works of subsequent authors. The whole work was translated into Greek by Gelasius, Bishop of Caesarea, but is now lost.

SULPICIOUS SEVERUS, also a presbyter of Gaul, wrote, in elegant Latin, a "Sacred History," which continued the history of the Bible to the year 400.

His Church History is very brief: "He saith very little of the Arians, but he enlargeth much upon the Priscillianists." (*Dupin.*)

The work of PAULUS OROSIUS, written about A.D. 416 to disprove the assertion of the Pagans that Christianity was the cause of Rome being taken by the Goths in 410, is more of a civil than an Ecclesiastical History.

(2) PHILIP OF SIDÉ in Pamphylia, a distinguished Ecclesiastic of Constantinople and friend of St Chrysostom, wrote a "Christian History" from the creation to the year 425. It was a voluminous work, but only one fragment on the succession of the Alexandrine School remains.

PHILOSTORGIUS, born in Cappadocia about A.D. 368, was "brought up in Arianism, and engaged in the Eunomian party; his work is rather a panegyric of these heretics, than an History." (*Dupin.*) He wrote the History of Arianism from its rise to the year 425. Many valuable fragments have been preserved.

SOCRATES, an advocate, hence called Scholasticus, born and liberally educated at Constantinople, wrote an "Ecclesiastical History" in seven books, which comprehends about 133 years, from A.D. 306 to 439. He writes in a pure and simple style, and displays great moderation and impartiality.

SALAMANES HERMIAS SOZOMENUS, a native of Palestine, educated there under the monks, and afterwards an advocate at Constantinople, composed in nine books a continuation of Eusebius from the year 323 to 423. He was a sincere and pious man, and his work contains much information, occasionally confirmed by documents. His temperament was enthusiastic, and he appears to have imbibed a taste for the practices of his early instructors. He is inferior to Socrates in accuracy and soundness, but excels him in elegance.

THEODORET, bishop of Cyrus in Syria, was born at Antioch of a good family, A.D. 386, where he was the

pupil of Chrysostom and Theodore. He wrote his Ecclesiastical History about A.D. 450, embracing a period from 322 to 428. He furnishes in a pleasing style much valuable information on Eastern Church affairs. His life was harassed from an attachment to Nestorian principles.

NOTE:—The common opinion is that Sozomen wrote to supply the omissions and improve upon the style of Socrates, and that Theodoret designed his work as a supplement to the labours of the other two. This opinion, however, when examined, is found to rest entirely on conjecture. There is not, as far as I can discover, any direct evidence that any one of them was acquainted with the writings of either of the others. (*Dowling*, p. 34.)

Q. Give a short sketch of the Literature of Ecclesiastical History from the Council of Chalcedon to the Reformation.

A. THEODORUS LECTOR, of Constantinople, wrote an original History, including a period from A.D. 431 to 518; it was held in great esteem by his contemporaries. He also drew up a compendium of the histories of Socrates, Sozomen, and Theodoret, and continued that of Socrates to the year 518. We have only a series of extracts from his works, preserved by Nicephorus Callisti. There are also fragments of other writers.

EVAGRIUS, a Syrian, an advocate at Antioch, was the last of the ancient Greek writers of Ecclesiastical History. His work, which embraces a period from the Council of Ephesus, A.D. 431 to 594, is extant. "Evagrius is credulous, and perhaps prejudiced, but accurate and inquisitive." (*Dowling*, p. 51.)

CASSIODORUS, a minister of Theodoric king of the Goths, after retiring in the year 537 into a Calabrian Monastery, made a Latin digest of Socrates, Sozomen, and Theodoret, as an accompaniment to the Latin translation of Eusebius by Rufinus. From these sources, during the middle ages, the Western students derived their knowledge of ancient Ecclesiastical History, as for a thousand years only histories of particular periods appeared. NICEPHORUS CALLISTI, in the early part of the 14th century wrote in Greek, in eighteen books, a history from the Incarnation to the death of Phocas in 610. It was not until the latter part of the sixteenth century, that by the printing of the works of the

Fathers, the acts of Councils, and other documents, Ecclesiastical History began to be treated scientifically.

Q. Three eminent writers of Church Histories flourished in the middle ages. Give a brief account of them.

A. ST GREGORY, Bishop of Tours, (A.D. 534—595), wrote an "Ecclesiastical History of the Franks." ST ISIDORE, Archbishop of Seville, (A.D. 595—636), composed "A Chronicle" from the creation to A.D. 614. Lastly, THE VENERABLE BEDE (A.D. 672—731) wrote "an Ecclesiastical History of the English."

Q. Describe two remarkable works on Church History which were published shortly after the Reformation.

A. 1. Several German Protestant Scholars concurred in writing a history of the Church from the earliest period down to A.D. 1400. It consisted of thirteen folio volumes, each volume containing the History of one Century, which (on account of the chief writers living at Magdeburg) was called the CENTURIES OF MAGDEBURG. It was published between the years 1559 and 1574. Each century is treated separately, under sixteen heads or chapters. In the first chapter there is a *general* view of the history of the century; then follows. 2. The extent and propagation of the Church, &c. This form makes it in fact a collection of separate treatises, and the polemical bias of the writers imperceptibly twisted their relations to suit their particular views.

2. BARONIUS, second general of the Fathers of the Oratory, wrote the ECCLESIASTICAL ANNALS, in twelve volumes folio, between the years 1588 and 1607, each volume embracing the history of one century. From having access to the libraries at Rome, and his great learning and industry the work is of great historical value.

NOTE.—The following are the names of modern writers on the ancient "History of the Church," which are most accessible to the student: Dupin, Tillemont, Fleury, Spanheim, Mosheim, Neander, Gieseler, Dollinger, Echard, Jortin, Milner, Waddington, Hinds, Burton and Welsh.

Lecture II.

HISTORY OF THE JEWS FROM THE DEATH OF HEROD THE GREAT TO THE ENTIRE DISPERSION OF THE NATION.

Q. WHAT distribution did Herod the Great make to his sons of his kingdom? What became of them and their territories?

A. (1) He assigned Judæa, Samaria, and Idumæa to his son *Archelaus*. Augustus gave him the title of Ethnarch. He is mentioned by St Matthew (ii. 22), when Joseph and Mary returned from Egypt. Augustus banished him A.D. 8, and annexed his territories to the Roman province of Syria. From that time Judæa was generally governed by a Roman Procurator, who was dependent upon the governor of Syria. (2) Herod Antipas, or Antipater, another son, received Galilee and Peræa, with the title of Tetrarch. He divorced his wife, and forcibly took away and married Herodias, his brother Herod Philip's wife, and put John the Baptist to death. He is the Herod so frequently mentioned in the Gospels, sometimes with the title of king, to whom Christ was sent by Pilate. (See Matt. xiv. 1, 3, 6; Mark vi. 14; Luke iii. 1, 19; ix. 7, 9; xxiii. 7—15; Acts iv. 27.) He was banished to Lyons in Gaul, A.D. 37. (3) Philip, the tetrarch of Trachonitis, Gaulonitis, and Batanæa, is only recorded by St Luke (iii. 1) as fixing with others the era of the commencement of the missions of our Saviour and John the Baptist. He reigned thirty-seven years, and on his decease without male issue, his government was annexed to the Roman province of Syria, A.D. 36.

Q. What member of Herod's family, besides his sons, became distinguished?

A. Agrippa, or Herod Agrippa I., was the grandson of Herod the Great, by his wife Mariamne, the Asmonean princess, the grand-daughter of Hyrcanus, the last of that

family. His father Aristobulus was put to death by Herod in his life-time. Caligula made him tetrarch of Trachonitis and Abilene, and Claudius gave him the kingdom of Judæa. He slew James the Apostle, the brother of St John (Acts xii. 1, 2) and imprisoned St Peter. He died of a noisome disease at Cæsarea, A.D. 44, as related in the Acts (xii. 20—23) and Josephus.

Q. Give a short account of the Procurators of Judæa, from the death of Agrippa I., to the destruction of Jerusalem (A.D. 44—72.)

A. Judæa was reduced to a province under Cuspius Fadus as procurator. He was soon re-called, and Tiberius Alexander held the appointment until A.D. 48, at which time Cumanus and Felix were sent as joint governors of the three districts of Judæa, Samaria, and Galilee. A tumult having arisen at Jerusalem, Cumanus slaughtered about 20,000 Jews, and was in consequence re-called in the year 50. Felix being made sole procurator, freed the country from the assassins, and repressed the tumults raised by some pretended Messiahs, which are the *worthy deeds* referred to by Tertullus, the orator, A.D. 53, when Paul was accused at Cæsarea before him. He married Drusilla, the youngest daughter of the late king, after persuading her to leave her legitimate husband; and hence the propriety of St Paul's reasoning concerning righteousness and temperance (Acts xxiv. 25). In the year 55 he was superseded by Portius Festus, before whom, in the presence of Agrippa and Bernice, Paul made his defence (Acts xxv. 13, 23; xxvi. 30). He died in Judæa about the year 62. Albinus succeeded him and in 65 Gessius Florus became procurator in his stead. Next year, owing to his oppressive government, the Jews broke out into that insurrection which was concluded by the destruction of Jerusalem by Titus in the year 72.

Q. Mention some particulars in the life of the last Jewish king.

A. On the death of Herod Agrippa I., Claudius the Roman emperor deemed it inexpedient to entrust to his son (who afterwards became Agrippa II., but was then only seventeen years of age), the territories of his father. He, however, gave to Herod, the brother of Agrippa I., who

was king of Chalcis (a country between the mountains Libanus and Antilibanus), the right of naming the High-Priests of the Jews, and the superintendence of the temple. In the year 49, his nephew above mentioned succeeded to his kingdom and power at Jerusalem; four years afterwards Claudius gave him Trachonitis, and the neighbouring districts, in exchange for Chalcis. In the first year of his reign, Nero bestowed on him, in addition, part of Galilee, and several towns in Peræa; after which Josephus, Tacitus, and St Luke, style him king. It was about this time that he and his sister Bernice went down to Cæsarea to congratulate Festus, and heard St Paul in his defence. After this we hear nothing more of him in connexion with Christianity, but he appears to have enjoyed the favour of the succeeding emperors, and to have died about A.D. 91.

Q. Give a brief account of the state of the Jews from Titus to Adrian (A.D. 72—135).

A. Some remained in Palestine, but many joined their countrymen in foreign lands, where from the oppression of their rulers, they often broke out into insurrections. The first of these was in Cyrenaica (A.D. 115): it extended throughout Egypt, but continued longest in Cyprus. About the same time another broke out in Mesopotamia. After great slaughter, and much cruelty on both sides, the Jews were overcome and dispersed. These repeated rebellions appear to have suggested to Adrian the idea of abolishing the distinctive mark of their nation by prohibiting circumcision; he also sent a colony to Jerusalem A.D. 119, and is said to have built a temple to Jupiter Capitolinus on the site of their temple. In the year 132 the Jews revolted under the guidance of Bar-Cochebas, or the *son of a star* (Numb. xxiv. 17), who pretended to be the Messiah. He, chiefly through the influence of the Rabbi Akiba, collected many followers, established himself in the fortress of Bitthera, and soon subdued the whole of Syria. He treated the Christians with great cruelty for rejecting his pretensions; but the Romans took Bitthera (A.D. 135), and Bar-Cochebas perished in the siege. Adrian now, if not before, made Jerusalem a heathen city under the name of *Ælia-Capitolina*, and built a temple to Jupiter Capitolinus on the spot where the Jewish temple had stood.

He also placed a statue of Jupiter over the sepulchre of our Saviour, and one of Venus on mount Calvary, and ordered that no Jew should be allowed to visit Jerusalem, except on the tenth of August, the anniversary of the day on which it was taken by Titus. They might then for one hour take a view of the walls, and any further indulgence was to be purchased for a settled sum of money.

Q. What was the condition of the Jews subsequent to the reign of Adrian?

A. On account of Adrian's edict against circumcision, which remained in force until the reign of Antoninus, and subsequent cruelties, they revolted against the Romans in the reigns of Severus, Constantine, and Constantius. The Emperor Julian (A.D. 361—364) endeavoured to have their temple re-built; but it is said that various prodigies obliged them to relinquish the enterprise. From that time they lived in subjection to the Emperors, having liberty to exercise their religion, but were strictly forbidden to molest the Christians, or to make converts. Thenceforward the succession of their sacerdotal race became interrupted, and they could scarcely distinguish their tribes and families. They endeavoured to keep up a religious form of government; those in Judæa chose a chief, whom they called a Patriarch; and those who were scattered chose a chief under the name of the Prince of the Captivity. In the year 429, Theodosius abolished the title of Patriarch, and the subsequent accounts regarding the Chief of the Captivity are very uncertain.

HISTORY OF THE CHURCH.

PART THE FIRST.

FROM ITS ORIGIN TO THE ASSEMBLING OF THE
COUNCIL OF NICE, A.D. 325.

Lecture III.

ON THE ORIGIN OF THE CHURCH, AND THE LIVES OF THE
APOSTLES.

History of the Church to the end of the first year.

Q. BETWEEN what two periods must the Christian Church have had its origin?

A. When our Lord said, "Thou art Peter, and upon this rock I *will* build my Church," (Matt. xvi. 18), his Church did not exist; but when it is related that, "the Lord added to *the Church* daily," (Acts ii. 47), his Church was actually *in being*, and must have been established in the interval.

Q. What are Dr Burton's arguments for assigning a particular date for the crucifixion of our Lord and St Paul's conversion?

A. He assumes that the death of Herod Agrippa (Acts xii.) took place A.D. 44; that St Paul's first apostolic journey then commenced, and lasted about *one* year; that the Council at Jerusalem (Acts xv.) was held in 46, which was about *fourteen* years after St Paul *first* visited the apostles at Jerusalem; that as this visit took place *three* years after his conversion, these *seventeen* years, taken from 46, would give 29 as the date of his conversion; but as both the periods of *three* and *fourteen* years *might* contain *four* incomplete years, he assumes

them together to contain *fifteen* full years, and thus he obtains A.D. 31 as the date of these events.

Q. Detail briefly some of the leading events which took place *in the Church*, during the first year of its existence, A.D. 31.

A. St Matthias was elected and numbered with the Apostles, the Holy Ghost descended on them, and many were converted by the preaching of St Peter. St Peter and St John having healed a lame man, and the rulers being offended at St Peter's subsequent discourse, sent them to prison; but after being threatened, they were on the next day dismissed.

At the rebuke of St Peter, Ananias and Sapphira fell down dead. The seven deacons were chosen, and after the persecution in which St Stephen suffered martyrdom, the members of the Church were scattered. Philip baptized Simon Magus and others at Samaria, where St Peter and St John encountered him; Philip also baptized the Æthiopian eunuch and visited Cæsarea. St Paul was converted about this time, and leaving Damascus went into Arabia.

Q. Give a short History of the Church from the conversion of St Paul to his being brought by St Barnabas to Antioch (A.D. 31—42).

A. In the year 32, James, the brother of our Lord, became Bishop of Jerusalem, and elders were appointed. St Peter healed Æneas of his palsy at Lydda, raised Tabitha from the dead at Joppa, and converted Cornelius at Cæsarea. Next year, A.D. 33, Saul returned to Damascus, and after visiting St Peter at Jerusalem, retired to Tarsus. We have no certain account of the transactions of the following nine years, but the churches had rest, and the Apostles were actively engaged in propagating the faith. In the year 42, St Barnabas being sent to confirm the churches of Phenice, Cyprus, and Antioch, brought Saul from Tarsus to Antioch.

Missionary Journey of Paul and Barnabas.

Q. What events took place between St Paul's arrival at Antioch and the Council at Jerusalem? (A.D. 42—46.)

Q. St Barnabas and Saul for “a whole year assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch.” In the year 44, the Christians at Antioch, during a famine, sent relief to their brethren at Jerusalem, by the hands of Barnabas and Saul. Agrippa slew St James, the brother of St John, and imprisoned St Peter, but he was miraculously delivered, and went for a time *into another place*. St Barnabas and Saul, accompanied by Mark, returned to Antioch, where they were solemnly appointed to preach the gospel to the Gentiles. They, “with John (Mark) to their minister,” first went to Seleucia, and crossing over to Cyprus, converted Sergius Paulus; they then passed over to Pisidia, and after traversing the adjacent country returned to Antioch, A.D. 45. In the following year they went up to Jerusalem to attend a Council of the Church on the question of the observance of the Mosaic law by the Gentile converts.

Paul's subsequent Journeys and Epistles.

Q. Give some account of St Paul from the Council of Jerusalem until he left Rome (A.D. 46—58).

A. After returning to Antioch he passed through Asia Minor and Macedonia to Athens and Corinth, where he arrived A.D. 47, and from thence wrote his two Epistles to the *Thessalonians*. In the year 48 he left Corinth, visited Jerusalem, and returned to Ephesus, where he abode two years. In 51 he visited Crete, left Titus there, and returned to Ephesus, from whence he wrote his Epistles to *Titus* and the *Galatians*. In 52 he wrote his *first* Epistle to the *Corinthians*, left Ephesus after the riot in the theatre, wrote his *first* Epistle to *Timothy*, traversed Macedonia, wrote his *second* Epistle to the *Corinthians*, and spent the ensuing winter at Corinth. In 53 he wrote his Epistle to the *Romans*, he then left Corinth, went up to Jerusalem, and was sent as a prisoner to Cæsarea. In 55 he sailed from Syria, spent the winter at Melita, and arrived at Rome in 56; from thence he wrote his Epistles to the *Ephesians*, *Colossians*, *Philemon*, and the *Philippians*. He remained at Rome until A.D. 58, during which time he was

suffered to dwell by himself with a soldier who guarded him.

Q. In what manner is St Paul said to have spent the interval between his release from Rome and his martyrdom? (A.D. 58—68).

A. He first went to Philippi in the year 58, and having sent from thence his Epistle to the Hebrews, he soon afterwards proceeded through Colossæ, and other parts of Asia Minor, to Judæa. If he did not subsequently visit Spain, as he once proposed to do, and even go as far as Britain, as some think, we know nothing whatever of his proceedings for several years. He probably returned to Rome, A.D. 67, or a year or two earlier, either to succour the persecuted Church, or to repress the Gnostic heresy. Soon afterwards he made the defence spoken of in his 2nd Epistle to Timothy, iv. 16; and although he appears at that time to have been acquitted, there is little doubt but he was soon afterwards apprehended, and according to tradition, after being confined in the noisome Mamertine prison, situated at the foot of the Capitoline rock, where Onesiphorus had some difficulty in meeting with him, he was beheaded in the year 67 or 68.

NOTE.—The late learned Canon Tate, in his *Continuous History of St Paul*, says, in the year 63 St Paul leaves Rome, “intending to visit Asia first, and afterwards Macedonia, takes with him Titus and Timothy, the one he stations in Crete, the other he leaves at Ephesus; he himself, viâ *Troas*, visits Philippi, writes to *Timothy* his first *Epistle*, and before setting out to the N. W. parts, he writes the *Epistle to Titus*, and summons him to Nicopolis, as the place where he means to winter. After accomplishing these plans, Paul on his return takes *Corinth* in his way, passes over to *Ephesus*, leaves Trophimus sick at Miletus, and soon after arrives in Rome. There he is again apprehended, writes the *Second Epistle to Timothy*, and suffers martyrdom in 65 or 66.”

Account of St Peter.

Q. Give reasons for supposing that St Peter had not visited Rome previously to St Paul's arrival.

A. As St Paul, in his Epistle to the Romans, written from Corinth, A.D. 53, salutes a number of disciples, without mentioning St Peter; as he expresses a desire to impart to them some spiritual gift, and declares that he was careful not to build upon another man's foundation, St Peter could not have visited Rome previously to that time.

Again, when St Paul came to Rome, A.D. 56, he did not join St Peter, but *hired* a lodging, called the Jews together, and explained to them the doctrines of Christianity, which he would not have done, even if St Peter had only been temporarily absent from the city. During his stay he wrote Epistles to several Churches, but no allusion to St Peter escapes him. St Luke also, who wrote the Acts of the Apostles about this time, and records many particulars concerning St Peter, of less importance than a visit to the metropolis of the world, is equally silent as to his having ever visited Rome.

Q. What authority is there for saying that St Peter was Bishop of Rome for a long period?

A. Eusebius in his Chronicle, (who is followed by the Romanist writers), says, that St Peter came to Rome in the second year of the Emperor Claudius, A.D. 42, and suffered martyrdom in the fourteenth of Nero, between which there is a space of exactly twenty-five years, from which it is supposed *might* have arisen the *belief* that he was *Bishop* there for that period, and in St Jerome's translation of the Chronicle of Eusebius, this is expressly affirmed to have been the fact, whereas Eusebius neither in his Chronicle, or History, states that St Peter himself was even *Bishop* of Rome at all.

Q. When might St Peter have *first* come to Rome?

A. Either between the time of St Paul's writing to the Philippians, and his leaving Rome, A.D. 58, or immediately after his departure. Eusebius says, that "in the reign of Claudius," Philo, the Jewish writer, "had familiar conversation with Peter at Rome, whilst he was proclaiming the Gospel to the inhabitants of that city," (E. H. II. 17), which *might* happen at this time.

Q. What is known of him subsequently?

A. If the Babylon from which he dates his first Epistle, was situated in Ægypt, he probably went there from Rome, in 58; but as the Church of Alexandria did not in after ages, claim him as its founder, we may be well assured he did not visit that city. As St Paul does not mention him in his 2nd Epistle to Timothy, written from Rome at his second visit, and as St Peter undoubtedly was at Rome about that time, he might have arrived there and joined St Paul subsequently to its being sent.

Account of St John the Evangelist.

Q. How is Domitian *said* to have treated St John ?

A. He commanded the Proconsul of Asia to send him in bonds to Rome, where he was cast into a cauldron of boiling oil, before the Latin Gate, on the 6th of May, but was taken out without having received any injury. He afterwards banished him, A.D. 93, to the island of Patmos in the Archipelago, where he wrote the Revelation, and probably remained until Domitian's death in 96.

Q. What is known of his subsequent history ?

A. The Emperor Nerva is said to have revoked his sentence, upon which he returned to Ephesus, and finding St Timothy had recently been put to death, undertook the charge of that Church, and the supervision of the neighbouring dioceses mentioned in the Revelations. He also wrote his Gospel and Epistles to confute the heretics, and is said to have died in the early part of the reign of Trajan, being then about 100 years old.

NOTE:—*Historical and traditional notices of the Apostles.* Through zeal and envy, the most faithful and righteous pillars of the Church have been persecuted, even to the most grievous deaths. Let us set before our eyes the holy apostles: Peter, by unjust envy, underwent, not one or two, but many sufferings; till at last, being martyred, he went to the place of glory that was due unto him. For the same cause did Paul in like manner receive the reward of his patience. Seven times he was in bonds; he was whipped, was stoned; he preached both in the east and in the west, leaving behind him the glorious report of his faith; and so, having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the west, (τερμα της δυσσεως) he at last suffered martyrdom, by the command of the governors, and departed out of the world, and went unto his holy place, being become a most eminent pattern of patience unto all ages. (Clemens Romanus, 1 Ep. to Cor. c. 5.)

But the holy apostles and disciples of our Saviour, being scattered over the whole world, Thomas, according to tradition, received Parthia as his allotted region; Andrew received Scythia, and John, Asia; where, after continuing for some time, he died at Ephesus. Peter appears to have preached through Pontus, Galatia, Bithynia, Cappadocia and Asia, to the Jews that were scattered abroad; who also, finally coming to Rome, was crucified with his head downward, having requested of himself to suffer in this way. Why should we speak of Paul, spreading the gospel of Christ from Jerusalem to Illyricum, and finally suffering martyrdom at Rome, under Nero? This account is given by Origen, in the third book of his exposition of Genesis. (Euseb. E. H. III. 1.)

Come now, go through the Apostolic Churches, in which are the very seats of the Apostles. Is Achaia near to thee? thou hast Corinth.

If thou art not far from Macedonia, thou hast Philippi, thou hast the Thessalonians. If thou canst travel into Asia, thou hast Ephesus. But if thou art near to Italy, thou hast Rome, where we also have an authority close at hand. What an happy Church is that! on which the Apostles poured out all their doctrine, with their blood: where Peter had a like passion with the Lord; where Paul hath for his crown the same death with John the Baptist; where the Apostle John was plunged into boiling oil, and suffered nothing, and was afterwards banished to an island. Let us see what she hath learned, what taught, what fellowship she hath had with the Churches of Africa likewise. (Tertullian on Pres. against Heretics, c. 36.)

Nero led to slaughter the Apostles. Paul is said to have been beheaded at Rome, and Peter to have been crucified under him. And this account is confirmed by the fact, that the names of Peter and Paul still remain in the cemeteries of that city even to this day. But likewise, a certain ecclesiastical writer, Caius by name, who was born about the time of Zepherinus, bishop of Rome, says, If you will go to the Vatican, or to the Ostian road, you will find the trophies of those who have laid the foundation of this Church, and that both suffered martyrdom about the same time. (Eusebius, E. H. ii. 25.)

Eusebius, v. 18, reports, on the authority of Apollonius, a writer of the second century, that it was handed down by tradition, that our Lord commanded his disciples not to depart from Jerusalem for twelve years. (See Mosheim's Commentaries, Cent. i. § 13.)

St Jerom is the earliest writer who says that St Peter resided twenty-five years at Rome, having been previously bishop of Antioch.

Irenæus, (adv. Hær. III. iii. 2,) says; Peter and Paul founded the Church at Rome.

Polycrates, bishop of Ephesus about A. D. 190, in writing to Victor, bishop of Rome, says: Philip, one of the twelve Apostles, sleeps in Hierapolis, and his two aged daughters....rest at Ephesus. So also says Caius. (See Eus. E. H. iii. 31, v. 24.)

Bartholomew, according to Pantænus quoted in Eus. E. H. v. 10, went to India. Gregory Nazianzen and Jerom affirm that Thomas went to India. Rufinus, x. 9, and Socrates, i. 19, say that St Matthew preached in Æthiopia. Clemens Alex., Stromata iv. 5, quotes Heracleo, a learned disciple of Valentinus, who affirms that St Matthew, Philip, Thomas, Levi, and many others, died natural deaths. Tertullian, Clemens Alexandrinus, and Origen, mention only Peter, Paul, and James, as having suffered death by martyrdom. (See Mosheim's Commentaries, Cent. i. § 1, note e.)

Papias says that Justus, surnamed Barsabas, who was nominated with Matthias, having drunk poison, received no injury from it. (Eus. E. H. iii. 29.)

Lecture IV.

ON THE EARLY CHURCHES, AND THEIR BISHOPS.

Q. WHAT Churches are mentioned in the Book of Revelation, and which of them are known to have existed before St Paul's death?

A. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Ephesus and Laodicea are the only two mentioned by St Paul.

Q. What are the Churches in which Eusebius gives the succession of the Bishops? Give reasons for supposing that the records of the succession in all Churches were preserved.

A. Jerusalem, Antioch, Rome, Alexandria, Laodicea and Cæsarea, but Irenæus says, "we can reckon up those whom the Apostles ordained to be Bishops, in the several Churches, and who they were that succeeded them down to our own times—but because it would be endless to enumerate the successions of Bishops in all the Churches he would instance only that of Rome." (Ir. iii. See Potter on Church Government, chap. iv. p. 160, Mosheim's Comment. Cent. ii. 21, note z.)

The Church of Jerusalem.

Q. Who was the first Bishop of Jerusalem, and at what time was he appointed?

A. St James. Dr Burton supposes him to have been appointed A. D. 32. St Paul intimates that he was in authority within three years of his own conversion (Gal. ii.), and Eusebius in his Chronicle appears to place his appointment in the second year after the crucifixion.

NOTE:—Papias, bishop of Hierapolis, about A. D. 110, and according to Irenæus a hearer of St John, says that Mary the wife of Cleophas "was the mother of James, the Bishop and Apostle." Ignatius in the year 107 calls St Stephen "the Deacon of James." Hegesippus says, "James, the Lord's brother, who was surnamed of all men the Just, undertook, together with the Apostles, the government of the Church at Jerusalem."

Clemens Alexandrinus: "Peter, and James, and John, after the resurrection of the Saviour, although they were honoured of the Lord, did not contend for the dignity themselves, but made James the Just Bishop of Jerusalem." Eusebius: "James first received the Bishopric of the Church of Jerusalem." E. H. vii. 19. Jerom: "Immediately after the passion of our Lord, James was ordained by the Apostles Bishop of Jerusalem."

Q. (1) When did Festus die, and who succeeded him?
(2) What event affecting the Church happened in the interval?

A. (1) In the eighth year of Nero, A.D. 62, and was succeeded by Albinus. (2) Agrippa had then just appointed Ananus, son of that Annas who was concerned in our Saviour's crucifixion, a Sadducee, High-Priest. Previously to the arrival of the new governor he placed James on an elevated part of the temple, with injunctions to address the people, and to declare that Jesus was not the Messiah; but when he "answered with a loud voice, 'Why do ye ask me respecting Jesus the son of man? He is now sitting in the heavens, on the right hand of great power, and is about to come in the clouds of heaven,'" he was hurled down, and while he still survived and was praying for his enemies, was despatched by the blow of a club. Eusebius, E. H. ii. xxiv. gives a detailed account of this transaction, and quotes Clemens Alexandrinus, Hegesippus, and Josephus, to confirm his statements.

Q. Who was the second Bishop of Jerusalem? Give, with dates, a sketch of the History of the Church during his Episcopate.

A. Symeon, the brother of James. "It is reported that those of the Apostles and disciples of our Lord, that were yet surviving, came together from all parts with those that were related to our Lord according to the flesh. They all unanimously declared Symeon, the son of Cleophas, of whom mention is made in the sacred volume, as worthy of the Episcopal seat there." Eus. E. H. iii. 11. It is affirmed that he retired with the Church to Pella beyond Jordan, when Jerusalem was besieged by Titus, and returned with it after the war. He continued to govern that Church during a long period of tranquillity; but about A.D. 104, when he was *about* 120 years old, certain Jews and Heretics brought him before Atticus, the

lieutenant of Syria, when he was examined, probably by torture, for several days. Whether any accusation, except that of being a descendant of David, was brought against him, is uncertain; but Atticus being violently urged by his accusers, caused him to be crucified.

Q. What is known of the Church of Jerusalem after the martyrdom of Symeon?

A. That Justus succeeded him, and died in the year 111; from that time to A.D. 135, there was a succession of twelve Bishops, all of the Jewish nation. Eusebius merely gives a catalogue of them. When the Emperor Ælius Adrian destroyed the city, and gave it the name of Ælia Capitolina, Marcus, a gentile, became its Bishop. The Christians probably then laid aside all their Jewish customs, and thus the question whether the converts ought to keep the Law was set at rest, so much so that the new Church took part with that of Rome in the Paschal controversy. Marcus died A.D. 161.

From this time Eusebius gives us the names only of fifteen of its Bishops up to Narcissus, who flourished about 200, of whom some miracles are related, such as turning water into oil. He led a strict life, but being violently accused by his enemies, retired from public life. He was afterwards restored, and dying at a great age, he was in 216 succeeded by Alexander of Cappadocia, who died in prison at Cæsarea, in the Decian persecution, A.D. 250. His successor, Mazabanes, is mentioned by Dionysius Alexandrinus, in his letter to Stephen, Bishop of Rome; to him succeeded Hymenæus, who assisted in 264 and 270 at the Councils held against Paul of Samosata, and died A.D. 297. Zabdas held the see for two years; Hermon succeeded, and dying in 313, was followed by Macarius, who assisted in the Council of Nice in 325, and had the charge of publishing its decrees in Palestine; he died in 339, and was succeeded by Maximinus.

Q. What event chiefly contributed to the change of the early Church from Jew to Gentile, and what turn was thus given to several questions which were matters of debate in the early Church?

A. In the year 135, after the revolt of Barchochab, Ælius Adrian took and destroyed Jerusalem, and built

near its ruins another city which he called *Ælia Capitolina*, which he peopled with Roman colonists. As the Jews were forbidden to enter this new city, all Jewish Christian inhabitants would be excluded, or they must have renounced their Jewish habits, and thus they would become united with the gentile Christian inhabitants, and form one Church under the bishop Marcus who was of pagan descent, as were all his successors. By this event the question of observing the Mosaic ceremonies was settled, as was fully proved by this Church uniting with the Bishop of Rome against the Asiatic Churches in the Paschal controversy.

Church of Antioch.

Q. When was Christianity first introduced at Antioch?

A. By the disciples who left Jerusalem on account of the persecution which arose after the martyrdom of St Stephen.

Q. Who was the first Bishop of that Church? When might he have been appointed? How long did he continue Bishop?

A. Evodius. He might have been appointed by St Paul and Barnabas on their first visit in the year 43, or by St Paul and St Peter in 46. Eusebius adopts the former date, but says nothing of the time of his death, which is generally supposed to have taken place A.D. 70. The Roman Catholic writers allege that St Peter went there about two years after the crucifixion, and was Bishop of the See for seven years; but their opinion is considered to be quite inconsistent with the chronology of the period, and the account in the New Testament.

Q. To what do you attribute the early prosperity of the Church of Antioch?

A. To the circumstances of its being a Grecian city, and the residence of the Roman president of Syria, to whom a large part of Palestine was subject, and who would take care to prevent any persecution arising from Jewish malignity.

Q. What is known of its subsequent history?

A. Ignatius was its second Bishop; he probably succeeded Evodius about A.D. 70, and suffered martyrdom at

Rome in 107. With the exceptions of Theophilus the sixth, and Paul of Samosata, the fifteenth Bishop, both of whom are mentioned below, none of any note succeeded them.

The Church of Rome.

Q. Give reasons for supposing that a knowledge of Christianity was introduced into Rome at an early period.

A. As Tiberius had banished a multitude of Jews from Rome in the year 23, and did not suffer them to return until A.D. 31; as "strangers from Rome, Jews and proselytes," were present on the day of Pentecost at Jerusalem, and heard St Peter; as Rufus the son of Simon of Cyrene (Mark xv. 21) is said to have been that Rufus to whom, in the year 53, St Paul sent a salutation in his Epistle to the Romans; and, lastly, as Priscilla and Aquila were Christians when at Corinth in 46, and afterwards returned to Rome; we may conclude that Christianity was introduced at an early period.

Q. What indications have we of the early prosperity of the Church at Rome?

A. When St Paul wrote to the believers at Rome in 53, he sent salutations to a numerous body of disciples. On his arrival at Puteoli, the disciples in that *small* place entertained him for seven days, afterwards some came fifty miles, from Rome to Appii Forum, and others thirty-three, to the Three Taverns, to meet him; and as he was so successful in his two years' residence as to make converts even of those of Cæsar's household, we may be certain that their numbers were considerable.

Q. Under whose government does the Church of Rome appear to have been first placed by the Apostles?

A. Properly speaking there was no Church until St Paul arrived in the year 56; he, probably, before his departure in 58, perhaps in conjunction with St Peter, if he had then arrived, made Linus its chief or Bishop. Linus is said to have suffered martyrdom under Nero in 67 or 68, and to have been succeeded by Cletus or Anencletus; but whether Linus suffered before the Apostles or not, and whether St Peter and St Paul appointed his successor, is uncertain.

NOTE :—Irenæus, (who gives the succession of the first twelve bishops,) Eusebius, and Jerom, place the succession thus: Linus, Anencletus or Cletus, Clement; but Optatus, Rufinus, and St Augustin, and some other Latin writers, place Clement before Anencletus. Some distinguish Cletus from Anencletus. The Apostolical Constitutions affirm that St Paul consecrated Linus, and St Peter, Clement. Epiphanius conjectures that Clement, though appointed by St Peter, declined the dignity during the lives of Linus and Anencletus, and then became the Bishop of the Church at Rome.

Q. Give, with the dates of their accession, according to Eusebius and Pearson, a catalogue of the first twelve Bishops of Rome.

| | Eus. A. D. | Pear. A. D. | | Eus. A. D. | Pear. A. D. |
|------------------|---------------|----------------|-------------------|---------------|----------------|
| Q. 1 Linus | 58... | 65 | 7 Telesphorus .. | 128... | 111 |
| 2 Anencletus | 68... | 67 | 8 Hyginus | 138... | 122 |
| 3 Clement ... | 93... | 69 | 9 Pius | 142... | 127 |
| 4 Evarestus | 100... | 83 | 10 Anicetus | 156... | 142 |
| 5 Alexander | 109... | 91 | 11 Soter | 168... | 161 |
| 6 Sixtus | 119... | 101 | 12 Eleutherus ... | 173... | 170 |

NOTE :—Dodwell thinks Anicetus died 153, and Soter 162.

Q. What was the order of succession of the Bishops of the Roman Church from the twelfth to the Council of Nice?

| | A. D. | | A. D. |
|--------------------|--------|----------------------|--------|
| Q. 13 Victor..... | 190 | 24 Dionysius..... | 259 |
| 14 Zepherinus..... | 201 | 25 Felix..... | 269 |
| 15 Callistus..... | 218 | 26 Eutychianus..... | 274 |
| 16 Urbanus | 222 | 27 Caius | 283 |
| 17 Pontianus | 230 | 28 Marcellinus | 296 |
| 18 Anteros } | ...238 | died in Oct..... | 304 |
| 19 Fabianus } | | 29 Marcellus | 308 |
| 20 Cornelius..... | 251 | 30 Eusebius } | ...310 |
| 21 Lucius..... | 252 | 31 Melchiades } | |
| 22 Stephen | 253 | 32 Sylvester | 314 |
| 23 Sixtus II. | 257 | died | 336 |

Q. What do we know concerning their lives?

A. We know nothing certain concerning a great number of them, as no dependence can be placed upon the Roman pontifical books, which represent them all to have suffered martyrdom except Dionysius alone. Irenæus, whose list coincides with that of the first twelve given above, speaks of Telesphorus alone as having suffered mar-

tyrdom. Pontianus died in exile, and we clearly learn from Cyprian's works that Fabianus suffered in the Decian persecution; Cornelius also died in exile. There is no proof that any of the others met with violent deaths, but many of them undoubtedly were confessors.

Q. What are we told was the number of the clergy, and of the several orders of them, in the Church of Rome, under Decius in the third century?

A. Cornelius, bishop of Rome, in a letter to Fabius, bishop of Antioch, as quoted in Eusebius, (E. H. VI. 43), says that in that Church "there were forty-six presbyters; seven deacons; seven subdeacons; forty-two acolyths; exorcists, readers, and janitors, in all fifty-two: widows, with the afflicted and needy, more than fifteen hundred." (See Lectures on Ecclesiastical Antiquities, p. 25.)

Q. On what occasion was the power of the Bishop of Rome resisted by an Asiatic Bishop, and on what subsequent occasion by an African Bishop?

A. On the question of the time when Easter-day ought to be kept? Polycrates, Bishop of Ephesus, opposed Victor, Bishop of Rome; and when Stephen, Bishop of Rome, admitted that heretical baptism was valid, Cyprian, Bishop of Carthage, opposed him; but at the same time that he asserted the independence of every Church, he gave precedence to the Church on account of the importance of the city, and the church having been founded by the Apostles. (See Burton, E. H. Vol. I. p. 348.) Both Victor and Stephen threatened to excommunicate the Churches which opposed, but they met with no encouragement from other Churches.

Church of Alexandria.

Q. When was the Church of Alexandria founded? Who were its earliest Bishops?

A. As dwellers in Egypt and in the parts of Libya about Cyrene, were present on the day of Pentecost, and Alexandria was a learned and frequented place, Christianity must have been known there at an early period. Eusebius, (E. H. Book II. 16,) says that Mark preached his Gospel there, and founded many Churches, and (in c. 24,) he adds, that Annianus, the first Bishop of Alexandria after Mark,

took charge of the Church in the eighth year of Nero, A. D. 62. Jerom agrees with this, and affirms that he died and was buried there. Epiphanius says he was sent there by St Peter when he left Rome; an event which Dr Burton places in the year 58.

NOTE:—For a full account of the British and early English Church, see below, Part III.

Churches of Ephesus, Smyrna, Athens, and Corinth.

Q. Give a brief notice of the Churches of Ephesus and Smyrna.

A. The Church of Ephesus was first governed by Timothy, and afterwards by St John until his death. In the year 107, Ignatius wrote an Epistle to the Ephesians, which bears testimony to their piety, and the virtues of Onesimus their Bishop. It appears to have been the head of the Churches of Proconsular Asia, and at the end of the second century we find its Bishop Polycrates conducting the opposition to the encroachments of the Bishop of Rome, in the controversy about Easter. Ephesus was also the Roman capital of Proconsular Asia, and according to Strabo it was a place of great commercial importance, from which circumstance men of various religious sentiments were brought together, and thus it afforded means for the propagation of Christianity both in Asia and foreign countries.

Polycarp was Bishop of Smyrna when Ignatius wrote his Epistle to that Church, which then appeared to be affected by heresies; he suffered martyrdom, according to Pearson, in 148; to others, in 166 or 169.

NOTE:—Of Timothy's successors, if any man doubt, the council of Chalcedon will tell him: 'From blessed Timothy unto this present (A.D. 451), the twenty-seven Bishops that have been made, have been all ordained at Ephesus.'... 'So did the Bishops of Cyprus in the third general council of Ephesus witness for their island.' 'Troylus,' say they, 'Sabinius, Epiphanius, and the most holy bishops that were before them, and all that have been even from the Apostles, were ordained by such as were of Cyprus.' (Bilson, Perpetual Government of Christ's Church.)

Q. What do we know of the Churches at Athens and Corinth?

A. Christianity made but little progress at Athens, but we read of a succession of Bishops, beginning with

Dionysius the Areopagite, the convert of St Paul. In Adrian's time the new Bishop Quadratus, after the martyrdom of his predecessor Publius, found the Church in a state verging on apostasy, but he appears to have restored it. It seems to have flourished for some years afterwards.

The Church of Corinth was early distinguished for a spirit of dissension and contumacy; Cephas and Apollos divided even the converts of St Paul, and about 50 years afterwards St Clement wrote, in answer to a communication of theirs, in the name of the Church of Rome, to compose their differences. About 70 years afterwards they were flourishing under their pious and learned Bishop Dionysius, who left some writings.

Lecture V.

THE PROPAGATION AND PERSECUTIONS OF THE EARLY CHURCH.

Causes of the Success of Christianity.

Q. WHAT was there in the state of the Roman empire which aided the early preachers of Christianity?

A. The whole Roman empire was peaceably united under the dominion of one head, and thus nations, differing in language and habits, kept up a constant intercourse, and by the adoption of the laws, language, literature, and philosophy of their governors, gave free scope to the efforts of the Christian missionaries.

Q. By what circumstances do you consider the spreading of Christianity was at first accelerated?

A. (1) The Roman governors considering it merely a Jewish sect tolerated it, and thus it had the means of extending itself over the whole empire. The prevalence also of the Greek language, which the preachers adopted, enabled them to follow the steps of the Macedonian conquerors in the East.

(2) In the second and succeeding centuries, the wicked lives of the Emperors, the tyranny of the soldiers, the oppression of the provincial governors, the incursions of the barbarians, the constant occurrence of plagues, famines, and earthquakes, united with the evils of a decaying empire, had all tended to turn men's eyes to the happiness which was attainable under the Christian dispensation.

(3) As great numbers of the converts had embraced the faith in their mature age, and were consequently full of zeal, and led blameless lives; as the Christians assisted each other in their distresses; as all ranks and ages refused under all circumstances to abandon their religion; and as they were obedient to their rulers, and never retaliated on their persecutors, the heathen became gradually convinced that it was something better than mere sullenness, or con-

tempt of death, which raised them above the ordinary weakness of nature.

(4) The miraculous powers which continued long in the Church, either for the good of individuals, or to confirm the truth and divinity of the Christian faith, and which the disciples confessed were not given for their own peculiar benefit, but for the edification of the Church ; and lastly,

The doctrine of the redemption and the remission of sins ; the being spiritually born again, and received into the friendship of their appeased Creator ; the fitness of all this for the comfort of the indigent and oppressed, and the answer which it gave to the questions of the philosophers : What is God, and what is man ? In what relation does man stand to God ? What is the lot of man after death ? must have smoothed the way to the general adoption of Christianity.

Q. What secondary causes have been assigned by Hobbes and others in order to account for the rapid growth of Christianity ? Shew that these causes are, alone, insufficient to have produced the effects ascribed to them ?

A. They allege: Firstly, that the benevolence and charity shewn towards the poor and miserable, by the early Christians, brought over multitudes of the necessitous, and others of the lower class of people, under the expectation of having their wants relieved, and being enabled then to pass the remainder of their days in inactivity and ease. To this it is answered:—By what inducement could those be stimulated to become Christians, out of whose abundance the necessities of the poor and indigent were supplied ? Besides, St Paul commands, “that if any one would not work, neither should he eat.” (2 Thess. iii. 6—10.) It appears also from 1 Tim. v. 3, 16, &c., that every Christian family was charged with the maintenance of such of its own members as were in need ; and that those alone were relieved at the public expense who had no relatives capable of yielding them assistance.

Secondly, That great numbers were induced to embrace Christianity, on account of the infamous lives led by the heathen priests, and the absurdities by which the various systems of paganism were characterized. These motives

might influence persons of principle to abandon heathenism, but they would scarcely influence the vicious to undergo the persecutions to which the early converts were exposed. Neither would the virtues of the Apostles and early missionaries do so; and we might ask, to what source do they impute the origin of these virtues? (See Mosheim's Comment. Cent. I. Sect. 20, note n.)

Q. Mention some of the chief calumnies which were reported against the Christians of the first century.

A. It was asserted that even their solemn religious assemblies were polluted by the commission of the most detestable crimes; that in the place of the Deity they worshipped an ass; that they paid divine honours to their priests, in a way which it would be an unpardonable violation of decency even to name; that they were active in promoting sedition, and desirous of bringing about revolutions in the state. (See Mosheim's Comment. Cent. I. Sect. 31.)

The Persecutions of the early Church.

Q. Shew, from Cicero and Livy, that Roman polytheism was essentially intolerant.

A. "Let no one have any separate worship, nor hold any new Gods; neither to strange Gods, unless they have been publicly adopted, let any private worship be offered; men should attend the temples erected by their ancestors." (An extract from the most ancient laws of Rome quoted in Cicero de Legibus, II. 8.) "A charge was then given to the Ædiles, to see that no other deities should be worshipped than those acknowledged by the Romans; nor they, in any other modes than those established by the custom of the country." (Livy, IV. 30. B.C. 430.) Similar decrees were passed at subsequent periods, and in some cases rigidly enforced. (Livy, XXXIX. 11. B.C. 186.)

Q. What testimony do subsequent heathen writers bear to this fact?

A. Valerius Maximus, who lived in the time of Tiberius (de Peregrina Religione Rejecta, I. 3), says "Lutatius, who brought the first Punic war to a close, was forbid by the Senate to consult the sortes of Fortune at Præneste."

"The Senate commanded the temples of Isis and Serapis to be demolished."

Dio Cassius, who flourished about A.D. 230, states that Mæcenas advised Augustus to punish all foreign religions; and in consequence conformity to that of the Romans was rigidly enforced.

Q. What sentiments is Tiberius said to have entertained with regard to Christ?

A. Justin Martyr, who wrote about A.D. 140, incidentally mentions (Apol. i. 35 and 48) that Pilate sent to the Emperor Tiberius an official account of the miracles and crucifixion of our Saviour: and Tertullian, who wrote about A.D. 200, says, "Tiberius, in whose time the name of Christ entered into the world, laid before the Senate, with his own vote to begin with, things announced to him from Palestine, in Syria, which had there manifested the truth of the divinity of that Person. The Senate, because they had not themselves approved it, rejected it. Cæsar held by his sentence, threatening *peril to the accusers of the Christians*." Apology, c. v. Now it cannot admit of a doubt, but Pilate did send some account, as it was the invariable custom of the authorities in the provinces to do so; Justin would not be so foolish as to refer to a document which was in the keeping of his enemies; Tertullian's representation of the conduct of the Senate is in accordance with what took place on similar occasions (see Suet. Tibur. c. 31); and Lampridius, a heathen writer of the fourth century, affirms that other Emperors had contemplated the reception of Christ among the Gods. Eusebius, (E. H. ii. 2) quotes the above passage of Tertullian, and adds some other particulars, as if the account was an admitted fact. (See Mosheim's Comment. Cent. i. ch. xxii. note q.)

Q. (1) How many persecutions are the Christians commonly said to have suffered? (2) Why was a particular number fixed upon? (3) How do the early Historians speak of them?

A. (1) Ten. (2) It was an invention of the fifth century, derived from the ten plagues of Egypt (Mosheim, Com. Cent. i. xxvii. note x.), or an arbitrary interpretation of a prophecy in Rev. xvii. 12, 14, "And the ten horns are ten kings. These shall make war with the Lamb,

and the Lamb shall overcome them." (3) Eusebius appears to enumerate *nine*, Lactantius *six*, Sulpicius Severus follows Eusebius, but intimates that the last would be inflicted by Antichrist; and from his time *ten* became the popular number.

Persecutions under Nero and Domitian.

Q. (1) Who was the first Roman Emperor that persecuted the Christians? (2) What conspicuous individuals did he put to death? (3) What dates do you assign for their deaths? What for the commencement of the persecution?

A. (1) Nero. (2) St Paul and St Peter. (3) Dr Burton says the persecution began in 64, and that they suffered early in 68; other writers vary the date from 64 to 68.

Q. Did Nero's persecution extend beyond Rome?

A. Although Tacitus details with minuteness the circumstances under which the Christians suffered, we cannot learn from him whether the persecution extended beyond the city of Rome or not; but if Nero merely enforced an old law, and the persecution lasted from 64 to 68, we may admit the Lusitanian inscription, according to which Nero is said to have "purged that province of the new superstition," to be a forgery, and yet contend with Mosheim, in opposition to Gibbon and Burton, that it raged throughout the whole Roman Empire.

NOTE:—(1) For the passages from Pliny, Tacitus, Suetonius, Juvenal, Martial, Epictetus, and Marcus Aurelius, relative to the persecutions of the Christians in the first century, see Paley's *Evidences of Christianity*. Part I. ch. II.

(2) For Pliny's letter and Trajan's answer, the early Jewish and profane accounts of the Christian Church, and the opprobrious names applied to the early Christians, see *College Lectures on Christian Antiquities*, Lect. II. and III.

Q. What did Tacitus mean by saying that Christians were *odio humani generis convicti*; and how does Suetonius express a similar sentiment?

A. Tacitus may mean the hatred of mankind towards the Christians, or the hatred of Christians towards mankind. Gibbon prefers the latter interpretation.

Suetonius, a writer contemporary with Tacitus, describ-

ing the transactions of the same reign, uses these words: "Affecti Supplicii Christiani, genus hominum superstitionis novæ et maleficæ." "The Christians, a set of men of a new and mischievous (or magical) superstition, were punished."

Q. Under what Emperor did the second persecution take place? What causes are assigned for its origin, and over what period did it extend?

A. Domitian.—Hegesippus asserts that, fearing lest the Christians should revolt, and set up a descendant of David as king, the Emperor began the persecution, and sought out and sent for them; but when the grandsons of Jude were brought before him, and found to be mere labourers, he dismissed them unharmed, and put an end to the persecution.

Q. State the time at which, and the Emperors under whom the ten persecutions severally occurred.

| | A. D. | | A. D. |
|-------------------|-------|---------------------|-------|
| A. 1 Nero | 64 | 6 Severus | 202 |
| 2 Domitian | 95 | 7 Maximinus | 235 |
| 3 Trajan | 107 | 8 Decius | 250 |
| 4 Adrian | 125 | 9 Valerian | 257 |
| 5 M. Aurelius ... | 166 | 10 Diocletian | 303 |

Q. In what light were the Christians regarded by the Roman laws at the beginning of the second century?

A. Tertullian says, that his edict against the Christians was the only one of Nero's that was not repealed at his death. He also asserts that Domitian not only stopped the persecution, but restored those whom he had punished. That Marcus Aurelius, in gratitude for the deliverance of his army in Germany, though "he did not openly take off the penalty, made away with it by denouncing a more horrid punishment against their accusers," and that neither Vespasian, Trajan, Pius, or Verus, ever insisted upon it. From this, in opposition to Mosheim, we may argue that the Senate did not annul the acts of Nero, and Nerva those of Domitian; and to Gibbon, when he says "there were no general laws or decrees of the Senate in force against the Christians; and that neither Trajan, nor any of his virtuous predecessors, whose edicts were received into the civil and criminal jurisprudence, had publicly

declared their intentions against the new sect." The fact appears to be, that there were old unrepealed laws which might at any time be put in force, and that the condition of the Christians depended upon the humane feelings of the magistrates.

Persecutions under Trajan and Adrian.

Q. (1) What was the purport of Trajan's answer to Pliny? (2) How did an Apologist expose its injustice and inconsistency?

A. (1) "That the Christians were not to be officiously sought out, but that such as were accused and convicted of an adherence to Christianity, were to be put to death as wicked citizens, if they did not return to the religion of their ancestors." (2) "O sentence," exclaims Tertullian, "necessarily confounding itself! He forbiddeth that they should be enquired after, as though they were innocent, and commandeth that they should be punished, as though guilty! He spareth and rageth, winketh and punisheth! Why, O sentence, dost thou overreach thyself? If thou condemnest, why dost thou not also enquire? If thou enquirest not, why dost thou not acquit?" (Apology, c. ii.)

Q. How may the inconsistency of Trajan's edict be probably explained?

A. From his being fearful that he might irritate the priests and the multitude, and perhaps excite popular commotions, if he should grant an absolute impunity to men labouring under so great ill-will. (See Mosheim's Comment. Cent. II. Sect. 10, note n.)

Q. What two eminent Bishops suffered under the operation of this law?

A. Symeon, Bishop of Jerusalem, and Ignatius, Bishop of Antioch.

Q. How was Trajan's edict in favour of the Christians eluded in the reign of Adrian, and at whose request did the Emperor modify it? What Christian writers addressed him in their favour?

A. As it was difficult to find accusers of the Christians, the priests stirred up the people to ask for their

punishment at the celebration of the public games ; but Serenus Granianus, Proconsul of Asia, having represented to the Emperor the injustice of sacrificing harmless persons, convicted of no crime, to the fury of the mob, a rescript was issued that they should be legally tried, and if legally convicted, executed ; but that false accusers should be punished. Quadratus and Aristides.

State of the Christians under the Emperors from Antoninus to Decius.

Q. (1) What new attack was made on the Christians in the reign of Antoninus ? (2) Who repelled it ? (3) With what success ? (4) Did this suffice ? (5) What further steps were taken ?

A. (1) They were now accused of Atheism and impiety. (2) Justin Martyr. (3) All proceedings were to be regulated according to the protective laws of Adrian and Trajan. (4) In consequence of it no deliberate injuries were now inflicted ; but the Christians suffered from the tumults of the people, who were persuaded that the national calamities arose from their impiety. (5) He denounced capital punishments against such as should accuse them falsely.

Q. How did this edict affect the Christians, and how was it evaded under Adrian ?

A. As it established the precedent of applying the old penal statutes to punish them, and affirmed that the mere profession of Christianity was a criminal offence, their condition became precarious, by leaving them, not only at the mercy of the Emperors, but also of the provincial governors ; so that when the populace, instigated by the calumnies of the heathen priests, demanded their destruction at any of the public games, the magistrates were not called upon to oppose them with any great firmness.

Q. How did Marcus Aurelius treat the Christians ?

A. Shortly after his accession, he began to enforce the old laws against them, and during the whole of his reign, from A.D. 161 to 180, he deliberately persecuted them throughout the whole empire. The protective regulations of his predecessors were totally disregarded, and the lives

and property of the Christians were placed at the mercy of their enemies.

Q. What Churches were the chief sufferers? What illustrious Christians perished?

A. Those of Rome, Smyrna, Lyons, and Vienne, in Gaul. Justin Martyr suffered death at Rome, Polycarp at Smyrna, and Pothinus at Lyons.

Q. What was the condition of the Christians under Commodus and Severus?

A. In the reign of Commodus (A.D. 169—192) they were unmolested. Severus (A.D. 192—211) at first treated them with kindness, though in the provinces they were exposed to the fury of the people, and the oppression of the governors. But when the Emperor, excited perhaps by the conduct of the Montanists, in the year 203, enacted a law prohibiting his subjects from changing the religion of their ancestors for that of the Jews or Christians, the Christians underwent great sufferings, especially in Asia and Egypt.

Q. What treatment did they experience under the Emperors from Severus to Decius?

A. Under Caracalla (A.D. 211—217) the persecutions gradually ceased. Elagabalus (A.D. 218—222) even wished to unite the worship of Christ with his gods. Alexander Severus and his mother Julia (A.D. 222—235) amalgamated Christianity with Paganism, and shewed the Christians great kindness. Maximin, the Thracian (A.D. 235—238), after murdering the Emperor Alexander, issued an edict against the Christian Bishops and Priests, which was enforced during his whole reign with great severity, and was eventually extended to the whole body. During the reigns of Gordian (A.D. 238—244), and Philip the Arabian (A.D. 244—249), they remained unmolested.

Q. What instances of favours shewn towards the Christians are recorded of Alexander Severus?

A. When the keepers of a public-house claimed a piece of land which had been occupied by the Christians, the Emperor adjudged it to the latter; adding the remark, that it was better for God to be worshipped there in any manner than for the ground to be used for a pot-house. (Lampridius. See Burton, Vol. II. p. 277.)

He even deliberated, if we may believe Lampridius, whether he should erect a temple to Christ, and place him in the rank of the gods. He had several Christians at his court, and protected them on several occasions. There is however no proof of his having become a Christian. (Dupin, Vol. II. p. 10. See Mosheim, Comm. Cent. III. Sect. 8.)

The Persecutions under Decius, Valerian, and Diocletian.

Q. What was the purport of the edict of Decius against the Christians?

A. That the Prætors, on pain of death, should extirpate the whole body of Christians without exception, or force them, by pains and tortures, to return to the religion of their fathers.

Q. To what has the persecution of Decius been attributed? What period of time did it embrace?

A. Eusebius (E. H. VI. 39) attributes it to his hatred of his predecessor Philip, whom he had murdered; Gregory Nyssen, to his zeal for idolatry. It continued from A.D. 249 to 251.

Q. What eminent Christians suffered in the Decian persecution?

A. Fabianus, Bishop of Rome, Alexander of Jerusalem, and Babylas of Antioch, suffered death. Origen with others were imprisoned, and probably tortured.

Q. Whence did the names Sacrificati, Thurificati, and Libellatici, which were applied to certain Christians in the third century, arise?

A. During the Decian persecution. The Sacrificati were those who escaped death by sacrificing at the heathen altars; Thurificati, were those who burned incense; and Libellatici were those who produced certificates from the heathen priests of having complied with the edict.

Q. How were the Christians treated between the times of Decius and Diocletian?

A. Gallus continued the persecution from 251 to 253. Valerian (A.D. 253—260) left them unmolested for a time, but in 257 was persuaded by his favourite Macrianus to commence a persecution, which he continued until his death. The most distinguished of those who suffered death were Cyprian, Bishop of Carthage, Sextus, Bishop of Rome, and Lawrence his Deacon. The persecution was aimed chiefly against the Christian Bishops and laymen of the

highest rank. Gallienus and his rivals had no leisure to molest them; in fact, Gallienus issued an edict by which the Christians were allowed the free exercise of their religion, and the property which had been taken from them in former reigns was restored: so that the Church was recognised as a legal corporation, A.D. 261 (Eus. E. H. vii. 13.) Christianity then became a *religio licita*, and a persecution could not be commenced without a new law authorizing it. Aurelian (A.D. 270—275) issued a persecuting edict, which was never put into execution. (See Basnage, Vol. II. p. 430.)

Q. What was the condition of the Christians under Diocletian and his associates in the empire?

A. At first, under Diocletian (A.D. 284—305) and his associates, (Maximian, Augustus, in the western provinces, A.D. 285, Galerius and Constantinus Chlorus, Cæsars, A.D. 292), the Christians were advanced to the most important offices, and were in a most prosperous state.

In the year 303, however, Diocletian was induced to issue four successive edicts against them. The *first*, though it *spared* their lives, caused the deaths of many of them for refusing to become Traditors, or deliverers of Christian books to the heathen magistrates.

Two conflagrations having broken out in the palace at Nicomedia, some Christians, accused of being the incendiaries, were put to the torture; and nearly at the same time, insurrections having broken out in Armenia and Syria, the Christians were accused of participating in them, and a *new* edict was issued, which ordered all the Bishops and Clergy to be thrown into prison.

By a *third* edict, Diocletian compelled all these prisoners, by tortures and other punishments, to sacrifice to the gods.

And, lastly, in the year 304, a *fourth* edict was issued, which compelled *all* Christians to sacrifice, and being rigidly enforced everywhere, *except in Gaul*, where Constantius Chlorus commanded, the Church was reduced to great extremities. In the year 305, however, Galerius, who had instigated his father-in-law Diocletian to promulgate these persecuting edicts, constituted himself Emperor of the East, leaving the West to Constantius, and they

associated with them Maximus and Severus. By this arrangement the persecution was restricted to the Eastern Empire.

Q. How were the Christians treated from the accession of Constantine to the Council of Nice (A. D. 306—325)?

A. As soon as Constantine became Emperor in 306, he allowed the Christians to practise their religion; but his colleagues continued to prosecute them until Valerius, in 311, restored them to peace. When Constantine and Licinius became joint Emperors, they, in the year 313, issued an edict at Milan, which gave to the Christians full liberty of living according to their institutions; and although other religions were tolerated, Christianity was in fact firmly established.

Effects of the Persecutions.

Q. What *three* reasons may be given to shew that the Pagan persecutions were not unfavourable to the progress of Christianity?

A. (1) They were usually of short duration, and relieved by long intermissions of comparative security; and were so barbarous and unjust, as to shock the spectators, and to fortify the courage of the sufferers. (2) The constancy of the martyrs convinced the heathen of their piety and sincerity, and led them to examine their principles. (3) Those who were driven into exile on account of it zealously propagated the faith.

Q. Shew that the propagation of the Christian religion was attended with difficulty and danger as addressed (1) to the Jews; (2) to the Roman government; (3) the heathen public.

A. (1) It opposed their received opinions, and extinguished their hopes of temporal power; it repealed the Levitical code, and reproached the ruling party with an unjust murder. (2) It avowed an unqualified obedience to a *new* master. (3) It was exclusive; it was not the case of philosophers propounding doubts concerning the truth of the popular creed; it interfered with the trade and pleasure of the multitude. (Paley's Evidences, c. 1.)

Lecture VI.

ON THE APOSTOLIC FATHERS, AND THEIR WRITINGS.

Q. Who were called Apostolic Fathers?

A. (1) Clemens, Bishop of Rome. (2) Ignatius, Bishop of Antioch. (3) Polycarp, Bishop of Smyrna. (4) Barnabas. (5) Hermas.

I. *Clemens Romanus.*

Q. Who is said to have been the third Bishop of Rome? Give some account of him.

A. That St Clemens was Bishop of Rome is admitted by all; Origen, Eusebius, Jerom and Epiphanius, affirm that he was the fellow-labourer of St Paul saluted in Philip. iv. 3. Of his early life nothing is certainly known; he probably was a Roman of good family, educated at Athens, and converted to Christianity after he had discovered how unsatisfactory the foundations of Heathen philosophy were. He is also said to have been instructed by St Peter, and to have attended upon his ministry.

Q. When did he probably succeed to the Bishopric?

A. Irenæus and Eusebius call him the third Bishop of Rome; the latter says he succeeded Anencletus, A.D. 92, in the twelfth year of Domitian. Tertullian writes that he was ordained by St Peter, but the general opinion is, that St Paul, or St Paul and St Peter jointly, appointed him head of the Church at Rome shortly before their martyrdom. Dodwell and Cave suppose that he succeeded to the Bishopric about the year 64 or 65, and continued in it until 81.

NOTE:—Although the most learned critics have discussed the question fully, we must be content with the knowledge that he governed the Church sometime during the latter half of the first century.

Q. What works have been attributed to Clement, and with what truth?

Q. An Epistle to the Corinthian Church, which is considered to be genuine, and the fragment of another which is not generally allowed to be his. An Epistle to James, the brother of our Lord, ten books of Recognitions, the Clementines or Homilies, and the Apostolical Constitutions and Canons, all of which bear his name, are universally allowed to be suppositions.

Q. Shew that the ancient Church held the first Epistle of Clemens Romanus to the Corinthian Church in great esteem.

A. Irenæus speaks of it as "a most valuable Epistle." Eusebius shews, from a letter of Dionysius, Bishop of Corinth, written to Soter, Bishop of Rome, about A.D. 170, that it was then read in the Churches as part of the Scriptures. Jerom, and Photius, Patriarch of Constantinople, A.D. 858, say the same. Eusebius calls it "a great and wonderful Epistle;" and Bishop Bull proves that, until it was rejected by the Council of Nice, A.D. 325, it was equally esteemed with the Scriptures.

Q. What date do you assign for the composition of Clement's first Epistle to the Corinthians, from internal evidence?

A. If the martyrdoms of St Paul and St Peter, which took place in Nero's reign, mentioned in c. 5, were then recent; if the temple of Jerusalem, mentioned in c. 41, 42, was then existing; if the Fortunatus mentioned in c. 49, was the same as is mentioned by St Paul; the Epistle must have been written before the year 70. But if Clemens refers to Domitian's persecution; if the temple is only spoken of as standing in a hypothetical sense; if it was not the same Fortunatus; and if in c. 42, the Church of Corinth was spoken of as being really ancient; the Epistle was written about 96.

Q. (1) Under what circumstances was the first Epistle of Clement of Rome written? (2) Give a short synopsis of it.

A. (1) Dissensions having arisen in the Church of Corinth, a deputation was sent to that of Rome for assistance to allay them. After a delay, arising probably from some persecution, Clement wrote this Epistle in a friendly spirit in the name of the Church of Rome, and addressed

them as an independent Church, and exhorted them to preserve unity.

(2) A contrast is drawn between their former faith, good works, order and obedience, and their present state of hatred and envy. It is shewn from Scripture that repentance can only be obtained through the blood of Christ, and humility and peace are inculcated from our Lord's example. He then exhorts them to return to their former purity and meekness, by referring to the harmony with which God has formed the universe. The resurrection is proved by a reference to the alternations of night and day, the growth of seeds, and the example of the Phoenix. The importance of the gifts of God, faith in Christ, of gradations in the ministry, and fixed seasons of religious worship, are insisted on. He next shews the care with which the Apostles appointed their successors, and concludes by a deprecation against the sin of schism, and a feeling exhortation to union and reformation.

Q. (1) To what Epistle of the New Testament is it similar in style? to which in its arguments? (2) What evidence is there in favour of the genuineness of our copy of it? (3) How do you account for some extant extracts from it not being found in our copies?

A. (1) "The Epistle of Clement and that to the Hebrews preserve the same features of style and phraseology, and the sentiments of these two works are not very different." (Euseb. E. H. III. 38.) St Paul's First Epistle to the Corinthians is directly mentioned, and Clement argues against their dissensions as to their teachers, and their mistake concerning the real nature of the resurrection of the body. (2) The original manuscript, now in the British Museum, and sent by Cyril, Patriarch of Alexandria, to Charles the First, was appended to a copy of the Scriptures, known to have been written soon after the Council of Nice, and agrees, as far as we have it, with the quotations found in ancient writers. It was supposed to be lost, until discovered in the royal library, and published in 1663. (3) Towards the end there are evident tokens of a portion being wanting, and this might contain one or two passages which are alluded to in Basilus; (de Spiritu Sancto, c. 29).

II. *Ignatius.*

Q. (1) Who was the second Bishop of Antioch? (2) Give some account of his early history, his surname, and of his becoming Bishop.

Q. (1) Ignatius. (2) We are entirely ignorant of the place of his birth; but from "A Relation of his Martyrdom," c. 3, we learn that he was a disciple of St John, and from St Chrysostom, that he knew the Apostles, but never saw our Lord. He was called Theophorus, because (Rel. of Martyr. c. 2) he "had Christ in his heart," and not because he was "borne by Christ," i.e. was the little child whom he took up in his arms as related in St Matt. xviii. 2. Eusebius, (E. H. III. 36,) says, "he was successor of Peter at Antioch, and the second that obtained the Episcopal office there." According to St Chrysostom, "the hands of the blessed Apostles touched his head, and by them he was ordained to his office." He is generally said to have succeeded Evodius, about A.D. 68 or 70; if he was appointed by St Paul or St Peter, it must have been earlier. He might have been ordained presbyter by St Paul or St Peter, and Bishop by St John, or some other of the Apostles.

Q. Give some account of his persecution and martyrdom.

A. "The Relation" alleges that he suffered death at Rome, by being thrown to the wild beasts in the amphitheatre in the year 107, but others have placed that event as late as 116. He appears to have had an interview with the Emperor Trajan at Antioch, and to have been immediately afterwards delivered to a guard to convey him to Rome. He sailed from Selencia, and landed first at Smyrna, where he was received by Polycarp, its Bishop, and waited upon by the Bishops of Ephesus, Magnesia, and Tralles, at the head of deputations from the clergy, who are said to have expected to receive from him some spiritual gift. He was then hurried to Troas and Philippi, from thence through Macedonia and Epirus to Epidamnus, and thence to Italy and Rome, where he suffered on the 19th of December.

Q. From whence, and to whom, did Ignatius write certain Epistles?

A. From Smyrna he wrote Epistles to the Ephesians, Magnesians, Trallians, and Romans, and from Troas, to the Smyrnæans, Polycarp, and the Philadelphians.

Q. Shew that Ignatius did write these Epistles.

Q. Polycarp, as stated by Eusebius, (E. H. iii. 36,) "makes mention of these same Epistles, in the Epistle to the Philippians (c. 13) which bears his name," and from using language also similar to that of Ignatius he is supposed to have had these Epistles in view. Irenæus, as quoted by Eusebius, (E. H. v. 28,) "makes mention of Justin Martyr and Ignatius, taking some testimony also from the works written by these." Again, "as some of our faith has said, who was condemned to the wild beasts, 'I am the food of God, and am ground by the teeth of wild beasts, that I may be found pure bread'." (Iren. v. 28, 4; Ign. Ep. ad Rom. c. 4.) But as the work of Irenæus was written chiefly against Heretics, it was not his object to quote writers whom they might not receive. Justin Martyr and Tertullian evidently use his words. Origen, in the early part of the third century, in his Prologue to the Canticles, quotes this passage from the Ep. to the Romans, c. 7, "I remember one of the saints, Ignatius by name, to have said of Christ, 'My love is crucified';" and in the Homily on St Luke vi. he quotes from Ep. to Ephes. c. 19, the saying "the virginity of Mary was kept in secret from the prince of this world." Eusebius quotes and describes them most accurately. Chrysostom in the fourth, Theodoret and others in the fifth, Ephraim, Gildas, and others in the sixth, and various other authors down to the fifteenth century, quote them.

Q. Prove that the Epistles of Ignatius referred to by Eusebius, Origen, and others, are those which we now have.

A. About A. D. 1500 an old Latin version of three Epistles appeared; about 1557 three editions containing twelve epistles appeared; but as the *seven* Greek Epistles, with the same titles as those mentioned by Eusebius, did not agree with the ancient quotations, and the other five were unnoticed by ancient writers, suspicions were excited of their having been interpolated. Archbishop Usher, finding that the quotations made by some English writers agreed with the quotations in Theodoret, but disagreed with the printed copy, both in Greek and Latin, was induced to search for copies in England, and at length found two Latin manuscripts, one in the Library of Caius College, Cambridge, the other belonging to Dr Richard Mon-

tacite, Bishop of Norwich, which agreed with the extracts of the English writers, and in 1664 published a Greek edition in which the interpolations are marked with red ink. Isaac Vossius, in the year 1646, published a Greek Edition of the genuine Epistles from an ancient manuscript in the Medicean Library at Florence, which closely corresponded with the old Latin version. It was then found that our editions corresponded with the ancient extracts, and no doubt now exists but these shorter Epistles were those which Polycarp so highly prized.

III. *Polycarp.*

Q. Give a short account of St Polycarp.

A. Nothing is known of his early life. Irenæus asserts from personal knowledge that he was a disciple of St John, had conversed with others who had seen the Lord, and was appointed Bishop of Smyrna by the Apostles, which could only be done by St John. St Jerom says he was the most considerable Bishop in Asia after the death of St John. He went to Rome to confer with Anicetus, Bishop of that See, on the Paschal controversy, and though nothing was effected towards a settlement, he was treated with great consideration, so much so that he officiated at the Eucharist in the presence of the Bishop of Rome. Irenæus relates that the heretic Marcion accosted him at Rome in the words, "Dost thou acknowledge me?" "I do," replied he; "I acknowledge thee for the first-born of Satan." Cave, following Eusebius and Jerom, conceives him to have been martyred A.D. 167, when nearly 100 years old, by assuming him—when he himself said, "Four-score and six years have I continued serving Christ"—to allude to the period since he had been converted. Pearson places his martyrdom in the year 147, about the time Justin Martyr presented his first Apology. The circular Epistle of the Church of Smyrna relates the particulars which occurred at his martyrdom.

Q. What works did Polycarp write? which are extant, and in what form?

A. Irenæus assures us that he wrote several Epistles to the neighbouring Churches; but there is only one extant.

It is addressed to the Philippians, and is quoted by St Irenæus, Eusebius, St Jerom and Photius, who all attribute it to St Polycarp. A part only of the original in Greek has been preserved, but there is a Latin translation of the entire Epistle.

Q. Give a short synopsis of Polycarp's extant Epistle.

A. He commends their attention to their suffering brethren; exhorts them to continue stedfast in the faith; reminds them of St Paul's Epistle addressed to them; sets before them the *practical* duties of Faith, Hope, and Charity; condemns covetousness; alludes to the duties of husbands, wives, widows; of deacons, young men, virgins; of Presbyters; and enforces them by the consideration that they must all give an account of their actions to God. Next, as to matters of faith, he refers to Christ, his nature, and sufferings; the example of the martyrs as incentives to patience and charity; he feelingly adverts to the ill conduct of Valens, a presbyter; deprecates severity; exhorts them to pray for others, and refers to the Epistles of Ignatius which he had sent.

IV. *Barnabas.*

Q. What work has been attributed to St Barnabas?

A. St Jerom says he wrote an Epistle, which is full of edification for the Church, although it was not reckoned canonical. Clemens Alexandrinus and Origen quote it, without questioning its being the Apostle's work. Eusebius and Jerom exclude it from the Canon, only because it was not generally received by the Church. It has been objected that St Barnabas could not have written a work so replete with forced allegories, strange explanations of Scripture, and such fables concerning animals, as are inserted in the first part; but we must bear in mind that Barnabas was a learned Jew, and was writing to Jews who were familiar with such allegories, and mystical explanations of Scripture; that the Phoenix, and scarlet thread of Rahab in Clemens Romanus are made to typify the resurrection and the blood of Christ; that the Stromata of Clemens Alexandrinus, and the writings in general of the primitive Christians, partake of this character; and, lastly, that the ancient writers who received it as genuine were as capable of judging on these points as any critics of later times.

Q. In what form do we possess the Epistle of Barnabas? Give some account of its contents.

A. It is written in Greek; but as the title is want-

ing, we can only conjecture that it was addressed to some converted Jews, who adhered too strictly to the Mosaic Law. In the first part he shews the unprofitableness of the Law, and necessity for Christ coming in the flesh; he produces many passages from Scripture relating to Ceremonies and Precepts of the Old Law, and explains them in an allegorical way as referring to Christ and the New Law. In the second part he delivers moral instructions, and shews what things ought to be done, and what left undone. It is valuable in questions on the Canon, on Baptism and the sabbath, the influence of the Spirit, the divinity of Christ, the atonement, and some few other questions.

V. *Hermas*.

Q. Who was the author of the Shepherd of Hermas?

A. All ancient writers quote it as the work of a Hermas; and Origen, Eusebius, and St Jerom, attribute it to the Hermas who is saluted by St Paul at the end of his Epistle to the Romans. Some authors have attributed it to Hermes, the brother of Pope Pius the first; but as it was written in Greek, and the weight of testimony is so much against them, we may reasonably conclude they were mistaken.

Q. Was it considered Canonical, or not?

A. It is certain that it has been hitherto received in many Churches as Canonical, and that St Irenæus, St Clemens Alexandrinus, Origen, and even Tertullian, in lib. de Oratione, cite it as a part of Holy Scripture: nevertheless it cannot be doubted, that it hath been rejected by divers Churches, and esteemed only as a Treatise, that it might be used to very good purpose for the edification of Christians. But there have been very few ancient authors that have not set a high esteem on this book, and it has always been cited by the Fathers, as a work of great authority. (Dupin, Vol. i. art. Hermas.)

Q. Give some account of its contents.

A. In the first part, styled Visions, a woman, who represents the Church, explains to Hermas in several revelations the state of the Church, and the manners of Christians. In the second part, entitled Precepts, the Pastor or angel delivers many moral precepts and instructions. The third part is called the Similitudes, because it contains many similes and visions.

Q. In what form do we possess it? In what does its value consist?

A. It was originally written in Greek, but we only possess a mutilated Latin version; which, however, corresponds with the Greek passages cited by St Clement, Origen, and other ancient writers. We quote it to prove the early existence of the three distinct orders of Bishops, Priests, and Deacons. The Romanists attempt to prove their Purgatory from it; but Hermas evidently only refers to this life. A question concerning Baptism and its efficacy arises out of it. The incidental proof of the Godhead is very strong. It touches on fasting, second marriages, good and evil angels, prayers, prophecy, &c.

Lecture VII.

THE APOLOGIES OF THE EARLY CHURCH.

Apologies of Quadratus and Aristides.

Q. Who presented the earliest Apologies to a Roman Emperor? What is known of their writers?

A. Quadratus and Aristides. Quadratus presented his Apology to Adrian at Athens, about the year 125. It appears from Eusebius (E. H. III. 37; IV. 3), that he was endued with a preternatural influence of the Spirit, and had seen persons who had been miraculously healed by our Saviour. Aristides presented his Apology to Adrian also at Athens a short time afterwards.

Justin Martyr, and his Works.

Q. What writings come next after those of the Apostolic Fathers? What two different characters do they bear?

A. Those of Justin Martyr. Some appeal to them as expositions of the sense in which the early Christians understood some of the leading doctrines of the Church; while others consider them as having exercised a corrupt influence, by infusing the mysticism of the Platonic School of Philosophy among the simple truths of the Gospel.

Q. What is known of the life of Justin Martyr?

A. That he was born of Gentile parents at Flavia Neapolis, the ancient Sichem, which was the capital of Samaria, about the beginning of the second century; that he had carefully studied the tenets of the leading sects of Philosophers; that being convinced of their want of a solid basis, he at length, without laying aside his philosopher's mantle, became a zealous defender of the Christians, and embodied in his writings the arguments favourable to their cause. He is said to have been beheaded at Rome about the year 165, probably at the instigation of his opponent, Crescens, the Cynic philosopher.

Q. To whom were Justin Martyr's two Apologies addressed? About what time were they written?

A. The first (which in some editions is incorrectly placed second) is addressed to Antoninus Pius, Marcus Antoninus, Lucius Verus, and the Senate and people of Rome; as he speaks of Christ having been born about 150 years previously, and alludes to the death and deification of Antinous, and the revolt of Barchochebas as recent, also of the decree of Adrian, which forbade a Jew's visiting Jerusalem, some approximation may be made to the date of its composition. Dodwell, because Marcus Aurelius is not mentioned as Cæsar, is inclined to place its date at the very commencement of the reign of Antoninus; but many concur with the Benedictine editors in placing it as early as 150.

The second Apology, according to Eusebius, was presented to Marcus Antoninus; but some critics maintain that it was presented to Antoninus Pius. In the title it is addressed to the Roman Senate, and it is believed by some to have been presented A. D. 165, only a short time before Justin's death.

Q. What is the subject-matter of Justin's first Apology?

A. He first complains of the injustice of denying to Christians that liberty of worship which all other sects enjoyed, and of proceeding against and condemning them, without first investigating the truth of their opinions. He then refutes the charges of disloyalty, immorality, and atheism, which were alleged against them, by shewing that they only expected a heavenly kingdom; and referring to the purity of their precepts, he boldly affirms that good effects had been already produced among the people. He next shews that the miracles alleged in their favour were not of a magical nature; and appealing to those prophecies which had already been accomplished, he expresses his firm conviction that the others would be fulfilled in due time. Lastly, he exposes the absurdity of Idolatry; he concludes with a description of the doctrines and ceremonies of the Christian Church, and the mode in which converts were adopted.

Q. Give an account of Justin's second Apology.

A. It is in the form of a remonstrance against putting Christians to death, as Urbicus, the prefect of Rome, had lately done, merely for being such. He at once replies to some objections generally urged against them, such as, if they were sure of going to Heaven, why did they not put themselves to death? Why did God suffer them to be thus oppressed? Why did they incul-

cate virtue merely by the arguments of future rewards and punishments? After answering these objections, he proves the divine origin of their religion from the fact that the humblest Christians were ready to die in attestation of its truth, and that he himself was converted by beholding the constancy with which they endured their sufferings.

Q. What remarkable work of Justin's do we possess besides his Apologies? Give an account of it.

A. The Dialogue with Trypho the Jew, probably written soon after the first Apology, as it contains an allusion to it. It purports to be a discussion held by Justin with a Jew, at Ephesus, which lasted two days; portions of the conclusion of the first and the beginning of the second day's dialogue are lost. He proves, in opposition to the Jew, by citing passages from the Old Testament, that Jesus Christ was the true *Messiah* and the *Word*, that he appeared to the Patriarchs of old, and humbled himself to be born of a woman, for the salvation of mankind.

Q. What other works are admitted by some to be Justin's? What are totally rejected?

A. A fragment "*de Monarchiâ Dei*," which (if it is part of a work mentioned by Eusebius, demonstrating from Scripture and profane authors, the Unity of one God,) is generally admitted to be genuine, and the Hortatory Address to the Greeks, whose genuineness is not admitted by critics. The Confutation of certain Tenets of Aristotle; the Christian Questions to the Greeks; the Greek Questions to the Christians; the Answers to the Orthodox; the Exposition of the True Faith respecting the Trinity; the Epistle to Diognetus, and the Epistle to Zenas and Serenus, were not composed by Justin. (Bishop Kaye).

Account of Athenagoras the Apologist.

Q. Who was the next Apologist after Justin Martyr? What is known of his life?

A. Athenagoras. He was a teacher of philosophy at Athens, who after reading the Scriptures with a view of confuting the Christians, became a convert. Philip of Side asserts that he became president of the Catechetical School at Alexandria, where he taught philosophy, and also lectured on Divinity.

Q. What is the Title of the Apology of Athenago-

ras? To whom is it addressed, and when was it presented?

Q. "An Embassy in behalf of the Christians." Some critics say that it was presented to M. Aur. Antoninus and L. Aur. Commodus, A.D. 166; others to M. Antoninus and L. Verus, A.D. 177 or 178.

Q. Give a brief analysis of the argument of his Apology.

A. He first represents the injustice of persecuting the Christians as such, especially as they yielded to none in piety and loyalty, whilst all pagan systems were protected. He then shews that they were not *Atheists*, because "they considered God as the Creator of this universe, and the Word, which is of him." They addressed him in prayer, &c., lived in conformity to his laws, and believed that he saw and knew all things; but he confesses that they abominated all idol-worship. He then refutes the charges of their *eating the flesh of infants*, and committing *horrible crimes* in their assemblies, by shewing that they were repugnant to the morality and laws of their religion.

Q. What other work of Athenagoras is now extant?

A. A treatise "On the Resurrection of the Dead."

Q. State some of the points in which his works are valuable.

A. They contradict the assertion of some modern writers that the Christians in general were an illiterate and fanatical sect, both by the learning which they display, and the skill with which they refute the objections of the heathen against the Resurrection. Athenagoras refers to the Gospels of St Matthew and St John, and some of St Paul's Epistles; but the Canon of Scripture was probably not settled at that time. His expressions (Resurrection, 12. 14) regarding the effects of the fall of Adam, in common with other Fathers, are not very clear, and he appears to make future punishments to depend upon actual sin. There is no mention of Baptism, or the Constitution of the Church, and it is doubtful whether he alludes to the Eucharist, (Res. 13). He is supposed to sanction the worship of Angels, (Embassy, 10. 24); but he speaks of them as created by and obeying the commands of God. He appears to approve of celibacy, and blames second marriages. (Emb. 38). His views on the doctrine of the Trinity are very explicit and sound. (Emb. 6. 10. 24).

Melito, Apollinarius, and Miltiades.

Q. What is known of the life and writings of Melito?

A. That he was Bishop of Sardis in Lydia about A.D.

170, and wrote many works besides his Apology, principally on the doctrine and discipline of the Church, of which nothing is extant except their titles and a few small fragments preserved by Eusebius (E. H. iv. 26). It appears from the letter of Polycrates, Bishop of Smyrna to Victor, who became Bishop of Rome in 190, that Melito was then dead. "Why," says he (Eusebius, E. H. v. 24), "should I not speak of Melito, whose walk and conversation was altogether under the influence of the Holy Spirit, who now rests in Sardis?" St Jerom also informs us, "that Tertullian, in one of his books, praises Melito's elegant and oratorical genius, and says, that he was esteemed a prophet by many of the people." According to Eusebius he was the first Christian writer who made a catalogue of the Scriptures of the Old Testament.

Q. What is known of Melito's Apology?

A. That he presented, or at least addressed it, to Marcus Antoninus about A. D. 177. (Lardner, article Melito). He entreated him to examine the accusations brought against them, and to revoke his persecuting edict. He represents that the religion was advantageous to the empire, and had been persecuted only by wicked emperors, such as Nero and Domitian; that Adrian and Antoninus had written letters in its behalf, and therefore he hoped to obtain an alleviation of their sufferings.

Q. Give some account of the Apologies of Apollinarius and Miltiades.

A. Apollinarius, Bishop of Hierapolis in Phrygia, in the reign of Marcus Antoninus, wrote to that emperor an "Oration in defence of the Christian Religion." Miltiades, who flourished about A. D. 180, "made an Apology to the princes of this world for the philosophy which he followed;" that is, for the Christian religion. (Eusebius, v. 17, as quoted by Lardner.)

Tertullian and Minutius Felix.

Q. (1) What do we know of the life of Tertullian?

(2) Some doubt whether he was a presbyter. Why?

(3) If he was a presbyter, where did he officiate? (4)

Is the value of his works affected by his becoming heretical?

A. (1) "Quintus Septimius Florens Tertullianus" was a native of Carthage, the son of a centurion in per-

sonal attendance on the proconsul, born of heathen parents about A.D. 150, and converted about A.D. 185. He was ordained a presbyter about 192, became a Montanist about 200, and died, some say, A. D. 230, others 245. He appears to have been well educated, as although he spoke Latin he could compose in the Greek language, and shews great familiarity with legal and military phraseology. (2) The Romanist writers deny that he was ordained, because he was undoubtedly married; they also quote two passages from his works in which they allege he calls himself a layman, but St Jerom distinctly affirms that he was a presbyter. (3) It is believed that he was ordained at Rome. (4) When he became a strict Montanist, he endeavoured to expose the supposed faulty practice and discipline of the Church, and thus we obtain his account of its ceremonies, discipline, and doctrines, as well as his testimony to the genuineness and integrity of the Canon of Scripture.

Q. How may the works of Tertullian be classed?

A. Into those written before, and those after, he became a Montanist.

Q. By what peculiarities of style and expression are they distinguished?

A. He frequently hurries his hearers along by his vehemence, and surprises them by the vigour, as well as inexhaustible fertility of his imagination; but his copiousness is without selection, and there was in his character a propensity to exaggeration which affected his language, and rendered it inflated and unnatural. (Bishop of Lincoln's *Tertullian*, c. i. p. 66.) Tertullian makes frequent use of metaphors, which are drawn from legal and from military sources, his probable profession explaining the first circumstance, and his father's the second; he is extremely fond of an antithetical play upon words, for the sole sake of which the sentence appears sometimes constructed and inserted. (Woodham's *Tertull. Lib. Apol.* p. xviii. See also Chevallier's and Dodgson's *Translations and Notes*).

Q. What internal evidence is there to shew where, and to whom Tertullian's *Apology* was written?

A. As (in cc. 9, 21, 35) he speaks of Rome, its rulers, and inhabitants, as if they were at a distance; as (cc. 2, 50, 45) he uses expressions which indicate that the persons whom he was addressing were Presidents of a proconsular province; and as these circumstances corresponded to the state of Africa at that time; we may presume that he wrote it at or near Carthage, and addressed it to the executive government of the country.

Q. At what time was it written?

A. As (in c. 5) after mentioning the persecutions of Nero and Domitian, he says, "But out of so many princes thenceforward to him (Severus) of the present day, who had any savour of religion and humanity, shew us any destroyer of the Christians;" it must have been written under Severus, before he became a persecutor, especially as the Christians were then suffering under "an ancient decree," and not the new one, which was promulgated in the year 202. As (in c. 35) he speaks of "the division of the donative," and "the gleanings that remain after the general harvest of the parricides," it must have been written subsequently to the punishment of the adherents of Albinus (in 196, 7), and the largess given by Severus in consequence (in 198). Mosheim says it was written A.D. 198; Cave and Dodwell, 202; Basnage, 203; Bishop Kaye (from c. 37, suggests) 204; Pagi, 205; Scaliger, 211; and lastly Allix, 217.

Q. Give a brief analysis of the Apology.

A. He shews (c. 1—7) the injustice of condemning the Christians without a hearing; (c. 7—10) the falsehood of charging them with murder, incest, worshipping an ape's head, &c.; (10—28) why they refused to sacrifice to the gods; and (28—37) for the safety of the emperor; (37—45) the fallacy of many objections to the practices of Christians; (45—50) how much superior their virtues were to those of the Heathen.

Q. Who was Minutius Felix? Give an analysis of his Apology.

A. He was probably an African by birth, but was known as an advocate at Rome; he wrote, in Latin, an "Apology for the Christian Religion," soon after that of Tertullian, probably about 210; it is in the form of a dialogue, in which Cæcilius, a heathen, objects, Octavius replies, and Felix is moderator. Satisfactory answers are given to the objections, that the world is not under moral government, and the difficulty in attaining to religious truth; that heathenism is useful, the Christians are of low estate, and hold absurd doctrines; that the sufferings of Christians are an argument of their inferiority to the Romans, and that Socrates pointed out the true mode of teaching on doubtful questions.

Lecture VIII.

ON THE WRITERS OF THE EARLY CHURCH.

Q. NAME the principal Christian writers of the second century.

| | |
|---------------------|--------------------------|
| Q. 1 Justin Martyr, | 6 Theophilus of Antioch, |
| 2 Hegesippus, | 7 Irenæus of Lyons, |
| 3 Tatian, | 8 Hippolytus, |
| 4 Dionysius of Co- | 9 Clemens of Alexandria, |
| rinth, | 10 Tertullian, |
| 5 Athenagoras, | 11 Hermias. |

Life and Works of Tatian.

Q. Mention some particulars relating to Tatian and his works.

A. He was a native of Assyria, who had carefully studied Grecian philosophy, and was converted at Rome by reading the books of the Old Testament. Irenæus, his contemporary, says he was a pupil of Justin Martyr's. He certainly soon after his conversion became Justin's friend, and after assisting him in composing his Apology, took his place at Rome as a Christian teacher for some time; but whether he was misled by confidence and self-conceit as Irenæus asserts, or by the errors of the Gnostics, he certainly about the year 172, held heretical doctrines, and became the founder of the Encratites, or Continents; he condemned the use of wine; denied the reality of Christ's sufferings, the salvation of Adam, and the lawfulness of marriage; he asserted that there were two Gods, and believed in the Æons of Valentinus. Eusebius (E. H. iv. 29) says he left a great multitude of writings, and particularizes a "Diatessaron," in which the genealogies of our Saviour, and those passages which designate him as the son of David, are omitted, and "An Address to the Gentiles," of which we only possess the latter.

Q. Give a short account of Tatian's extant work.

A. His Address to the Gentiles was probably written about A. D. 165, before the death of Justin, at which time, according to Irenæus, his tenets were orthodox. He shews that the Greeks borrowed their knowledge of science from the barbarians; he treats of the nature of God, the Word, the resurrection, the freedom of the soul, the nature of demons, satirizes the pagan gods and philosophers; he then states that the writings of Moses were more ancient than all their histories, and gives a description of the holy lives of the Christians. This work is extremely full of profane learning, and the style thereof is elegant enough, but exuberant, and not very elaborate, and the matters therein contained are not digested into any order. (Dupin, Art. Tatian.)

Dionysius of Corinth and Theophilus of Antioch.

Q. What is known of Dionysius, Bishop of Corinth?

A. That he flourished under Marcus Antoninus and Commodus, and wrote, about A. D. 170, seven Catholic Epistles to the Churches of Lacedæmon, Athens, Nicomedia, Crete, Pontus, Gnossus in Crete, and Rome, which latter is inscribed to Soter its Bishop. "And besides these, says Eusebius (E. H. II. 25; IV. 23) there is extant another, sent to Chrysophora, a most faithful sister." The only remains of these Epistles are a few fragments preserved by Eusebius.

Q. Give a short account of the life and writings of the sixth Bishop of Antioch.

A. Theophilus wrote a book against Marcion, and "another, also, which has the title, 'Against the heresy of Hermogenes;' in which he makes use of testimony from the Revelation of John, besides certain other catechetical works." (Eusebius, E. H. IV. 24). His only extant work consists of three books to "Autolychus," a learned heathen of his acquaintance, who had undertaken to confute the Christians. From this we learn that Theophilus was a heathen who had been converted to Christianity by reading the Scriptures, especially the prophets (ad Autolychum, I. 14); that he came from the neighbourhood of the Euphrates (II. 24), lived until the times of Aurelius Verus, and this work was written in the reign of Commodus, about A. D. 181. (III. 27.)

Life and Writings of Irenæus—Hippolytus.

Q. Who was the first Christian writer in the Western parts of the Roman empire? What works did he write?

A. Irenæus, born in Asia Minor about 140 or 150, or much earlier according to some critics; though chiefly educated by Polycarp, he was skilled in heathen literature. He was a presbyter under Pothinus, Bishop of Lyons in Gaul, and in 177 was sent from that Church, with its testimony against the Montanists, to Eleutherus, Bishop of Rome. On the death of Pothinus in that year, he was consecrated his successor, but whether at Rome or in Gaul is uncertain. His lost writings were letters to Blastus and Florinus, two presbyters at Rome, who were stirring up strife, and subsequently separated from the communion of the Church, by embracing some of the Valentinian doctrines. He also wrote a treatise against Heresies about 190, and afterwards withstood Victor, Bishop of Rome, who excommunicated the Asiatics for adhering to their own custom of keeping Easter, and died in 202, probably by martyrdom. Eusebius and Jerom mention some other treatises of his, but do not include him in their catalogues of martyrs.

Q. Give some account of Irenæus's extant work.

A. It is a treatise in five books, entitled "A Refutation of Knowledge falsely so called," written originally in Greek; the greater part of the first and fragments of the other books are extant in that language, and there is a Latin version of the whole of ancient date, quoted by Tertullian and Augustin, but the translator was indifferently acquainted either with the language or the subject. As in the third book Eleutherus, Bishop of Rome (A.D. 177—192), and Theodotion's Latin version of the Old Testament, made about 184, are mentioned, this work was probably written at intervals about A.D. 190.

Q. Give a short synopsis of the extant work of Irenæus.

A. The first book contains an account of the system of Valentinus (cc. 1—7); a refutation of the Scriptures alleged in its favour (8, 9); the unity of the Catholic doctrine (10), and the discrepancies of the Gnostic system (c. 11 to the end). The second book destroys his system (c. 1—19); develops the former refutation (in b. i. 9, c. 20—25); gives rules for the proper study of Scripture (26—29); considers and refutes particular opinions (29 to the end). The third book (c. 1) shews that Scripture contains the doctrines of the Church; refutes heretics from tradition (2—4); proves from Scripture that there is one God, one Jesus Christ, truly God and man (5—22); refutes Tatian's opinion that Adam was not saved (23); and concludes with general reflections.

The fourth book proves that Christ testified only of one God, his Father, the creator and ruler of the world, the giver of the two covenants, and the judge of all men (1—36), and concludes with asserting the responsibility and free-will of man. The fifth book shews, by quotations from St Paul, that the same God who spake to Abraham and Moses, sent his Son to save the world (1—6, 15—18); corroborates from Scripture St Paul's doctrine of the resurrection (7—14); alleges that Satan and Antichrist are opposed to it (19—30); and concludes (31—35) with shewing that Christ and the righteous shall reign hereafter on the earth, and that the just shall inherit eternal life.

Q. Mention some particulars relating to Hippolytus and his works.

A. He was probably a disciple of Irenæus, but it is uncertain whether he was bishop of Ostia, near Rome, or of Aden in Arabia. He wrote against the heretics, and the portion of this work which controverts Noetus is still extant. We have also an unimportant piece by him "On the Antichrist." He was also distinguished for his exegetical works, and Origen is supposed to have imitated him, in the sounder part of his commentaries on the Scriptures.

Clemens Alexandrinus—Hermias.

Q. What is known of the native country, the education, and subsequent life of Clemens Alexandrinus?

A. Epiphanius (Adv. Hær.) says that some called him an Athenian, and others an Alexandrian, from whence Cave infers that he was a native of Athens, who afterwards settled at Alexandria. We learn from his *Stromata* (Book I.) that he had a Coelo-Syrian teacher in Greece, an Egyptian in Magna-Græcia, an Assyrian in the East, a Jewish in Palestine, and lastly Pantænus in Egypt. Eusebius says he was a converted heathen, St Jerom, that he was a presbyter of the Church, and after the death of Pantænus, master of the Catechetical School of Alexandria. He flourished under the emperors Severus and Caracalla (A.D. 192—217). At the commencement of the persecution of Severus, 202, he left Egypt and spent some time at Ælia-Capitolina, but afterwards returned to Alexandria, where he died about 220.

Q. Describe those works of Clemens Alexandrinus of which only fragments are extant.

A. They consisted of "Hypotyposes, or Outlines of the Books of Scripture;" Eusebius (E. H. vi. 14) says he included some writings whose genuineness was questioned. "One book concerning Easter." Eusebius (iv. 26; vi. 13) says it was written in opposition to Melito, to preserve the true traditions of the elders. "A Discourse concerning Fasting." "One Book on Slander." "One on the Ecclesiastical Canons, and against those who follow the errors of the Jews, addressed to Alexander, Bishop of Jerusalem." "An Exhortation to Patience,

addressed to the newly baptized." (Bishop Kaye on the Writings of Clement.)

Q. Briefly notice those which are nearly complete.

A. "The Hortatory Address to the Greeks," "rationally refutes the follies and impieties of the Gentile Religion, and strongly persuades men to embrace Christianity." The "Pædagogus," in three books, "tutors and instructs new converts, and by the most admirable rules and pathetical insinuations prepares and forms them to an holy and truly Christian life." The "Stromata," literally Tapestry, (in eight books, of which the first has some sentences wanting at the commencement, and the last is imperfect,) "administers *strong meat to them that are of a more full age*, is a clearer explication of the Christian Doctrine, and a more particular confutation both of Gentile and Heretical opinions, admitting the disciple, after his first purgation and initiation, into a more immediate acquaintance with the sacred mysteries of religion. His Stromata are nothing but miscellaneous discourses composed out of the Holy Writings, and the books of the Gentiles; explaining and (as occasion is) confuting the opinions of the Greeks and Barbarians, the sentiments of Philosophers, and the notions of Heretics; inserting variety of stories, and treasures out of all sorts of learning." (Cave's Life of C. A. See Dupin; Fleury, Book iv; Echard, III. 3; Bp. Kaye.) A tract entitled "Who is the Rich Man that shall be saved?" consisting of a Homily on our Saviour's words in Mark x. 17, is expressly ascribed to him by Eusebius, and though in a style different from his other works, contains several words used in his peculiar manner. (Bp. Kaye, p. 228.)

Q. Who was Hermias? Give some account of his extant work.

A. A Christian Philosopher, who probably flourished about the end of the second century, although some critics maintain that he belongs to a much later period. We have a short treatise of his, entitled "A Satire on the Heathen Philosophers," in which he ridicules the various theories which they held on the nature of the soul, their disputes as to its duration, their discordant theories about God and nature, and their different systems of philosophy.

The style and argument possess considerable merit, but were not calculated to produce on its opponents a favourable impression of Christianity.

Greek and Latin Authors of the Third Century.

Q. Name the principal Greek and Latin writers of the third century.

A. The Latin writers were Minucius Felix (see above), St Cyprian, and Arnobius; the Greek, Origen, Dionysius the Great, Bishop of Alexandria, and Gregory, surnamed Thaumaturgus, Bishop of Neocæsarea in Pontus.

Q. Give a short account of Cyprian before he became a Bishop. From what persecution did he first suffer, and how did he act?

A. Thascius Cæcilianus Cyprianus was born in Africa, of Heathen parents, about the year 200. He taught rhetoric at Carthage, and either from his eminent success, or some other sources, had acquired considerable wealth. He was converted by Cæcilius in 246, ordained presbyter in 247, and, with the exception of five dissentient presbyters, was unanimously elected Bishop of Carthage in 248. In the year 250 he withdrew from Carthage to avoid the Decian persecution; but he kept up a constant communication by letter with his clergy, and returned after an absence of about sixteen months.

Q. Give an account of the latter years of St Cyprian's life, and his martyrdom.

A. On his return to Carthage in 251, he called a council, which decided that the lapsed should be leniently treated, and excommunicated his opponents. In the next year a council confirmed this decision, and also decided that baptism might be administered to infants of any age. A pestilence having broken out, he was indefatigable in relieving and encouraging the suffering Christians by his example and writings; he also prevailed on some Spanish and Gallic bishops to adopt his views as to the treatment of the lapsed. In the years 256 and 257 he maintained, in opposition to Stephen, Bishop of Rome, that baptism administered by heretics must be repeated, and strengthened his decision by that of a council held in 256. The

calm, however, which the Christians had enjoyed for nearly four years, since the accession of Valerian in 253, was now (in 257) interrupted by the emperor ordering that bishops and presbyters, who did not conform to the religion of the empire, should be banished. Cyprian was sent to Curubis, a place about fifty miles from Carthage, where he remained for eleven months, but was again, (in 258) conveyed to the neighbourhood of Carthage, and after some delay brought before Paternus the Prætor, when the following dialogue was held. "Are you Thascius Cyprian?" "I am." "Are you he whom the Christians call their bishop?" "I am." "Our princes have ordered you to worship the gods." "That I will not do." "Let Thascius Cyprian, who refuses to sacrifice to the gods, be put to death by the sword." He was then beheaded on the 17th of September. (Milner, ch. xiv.; Library of the Fathers, Cyprian's Treatises.)

Q. How did the contest between Cyprian and Stephen conclude?

A. When Cyprian received his answer, he sent it to Firmilian, Bishop of Cæsarea, who sent a long letter in answer, asserting that Cyprian's practice was that which had been in use in his country from time immemorial. Cyprian then called a council in 256 at Carthage, which confirmed his opinion. Dionysius, Bishop of Alexandria, also wrote to Stephen to persuade him to preserve peace. The subsequent persecutions and martyrdoms of Cyprian and Stephen shortly afterwards suspended the controversy.

Q. Who was Arnobius? At what period did he live?

A. A converted heathen, born at Sicca, in Africa, where he was an eminent teacher of rhetoric. He flourished from about A.D. 297 to 306, and died about A.D. 325.

Q. What work of his is extant? What is its character?

A. "A disputation against the Gentiles," in seven books, in which he forcibly exposes the inconsistencies and follies of heathenism. It abounds with curious information, and is remarkable for abstaining from quoting the Scriptures; probably because his adversaries would not admit their value.

Q. In the beginning of the third century a remarkable

Christian teacher sprung up at Alexandria. Mention, with dates, the principal events in his life.

A. Origen was the son of Leonides, an Alexandrian Christian, who suffered martyrdom in the year 202. Leonides had caused his son to be instructed in Christianity by Clemens Alexandrinus, the head of the Catechetical School, and in philosophy by Ammonius. On the death of his father, Origen became a teacher of languages, but soon afterwards dedicated himself entirely to giving instruction in Christianity, and encouraging the suffering Church. He soon afterwards became the head of the Catechetical School. In the year 313 he visited Rome, and after his return he was compelled, in 215, to flee from Alexandria to avoid the persecution of Caracalla. He withdrew to Cæsarea, where he was hospitably received, and was ultimately ordained by the Bishops of Jerusalem and Cæsarea. Soon afterwards, owing to disputes with Demetrius, his bishop, he withdrew altogether from Alexandria, and settled at Cæsarea in the year 230. In 235 he retired for two years into Cappadocia to avoid the persecution of Maximinus; in 244 he visited Arabia, and settled some differences in the Church; in 253 he was harassed by the persecution of Decius, and in the same year died in prison at Cæsarea, at the age of seventy.

Q. What do we know of the life of Gregory of Neocæsarea, surnamed Thaumaturgus?

A. That he was born at Neocæsarea, in Pontus, of heathen parents, about A.D. 200; that his original name was Theodorus; that he was intended for a lawyer, but having become a pupil of Origen at Cæsarea, in Palestine, he was converted about 231. He was ordained presbyter about 240, and shortly afterwards consecrated bishop of Neocæsarea, where he soon erected a Church. About A.D. 250, in the Decian persecution, he retired from Pontus, but soon afterwards returned, and died there, about A.D. 270.

Q. What custom did he establish in the Church?

A. Of commemorating the days on which martyrs or confessors had died; this he did probably to draw attention from heathen festivals.

Q. Why was he called Thaumaturgus?

A. Because he saw many visions, and worked a num-

ber of miracles, he got the surname of the Worker of Miracles.

Q. Give some particulars of the life of Dionysius the Great, of Alexandria.

A. He was probably a heathen teacher of rhetoric at Alexandria, but became a pupil of Origen, and when Heraclas, the successor of Origen, was made Bishop of Alexandria, Dionysius succeeded him in the Catechetical School, 232. About 247 or 248 he succeeded Heraclas in the bishopric. At the breaking out of the Decian persecution, in 249 or 250, he fled to Libya until 251, whence he wrote several Epistles to his Presbyters, to comfort them under their afflictions. He returned, and died in the year 264 or 265.

Writers opposed to Christianity.

Q. Describe some of the works that were written to oppose the early Christians.

A. Crescens, a cynic philosopher, described to be a man of depraved morals, in the reigns of Antoninus and Aurelius opposed Justin Martyr. Lucian of Samosata, an Epicurean, according to Suidas, originally a Christian preacher at Antioch, opposed them in the reigns of Aurelius and Commodus. Celsus, an Epicurean, or, as some say, a Platonic philosopher, wrote a most elaborate treatise against them in the reign of Adrian, or later, according to some writers. Origen published a celebrated reply to it in the middle of the third century, and preserves the only fragments of it which remain. It was entitled "The Word of Truth," and attacked the Jews as well as the Christians. (*See Note, p. 65*).

Lactantius.

Q. Who was Lactantius? What is known of his works?

A. Lucius Cæcilius Firmianus Lactantius was a disciple of Arnobius, who taught rhetoric at Sicca, in Africa. At an early age he removed to Nicomedia to teach rhetoric, but meeting with little success, he employed himself in composing various works. In his "Divine Institutions," he exposed the hollowness of the Heathen system, and

defends the Christian. His work on the "Deaths of the Persecutors," shewing that all the persecuting emperors died miserably, contains much valuable information. Although Constantine made him tutor to his son Crispus, he died in poverty about A. D. 325.

NOTE:—Eusebius and other writers preserve some letters of Christian bishops, and the names and fragments of other works, but none of such consequence as to need any special notice at present.

On Porphyry and Apollonius of Tyana.

PORPHYRY was a native of Syria, his original name was Melek, which Longinus, whose pupil he was, changed into Porphyry. He wrote fifteen books against the Christians, of which only a few fragments are now extant.

The answers to it by Eusebius of Cæsarea, Methodius, and, at a subsequent period, by Apollinarius, have also perished.

The historians Socrates and Sozomen give a copy of the edict of Constantine, by which his works were ordered to be burnt.

HIEROCLES, governor of Bithynia, who persecuted the Christians, wrote, about A. D. 308, a work against them, entitled "A truth-loving Discourse addressed to the Christians." He repeats many of the arguments of Celsus and Porphyry. But the great design of his book was to compare Apollonius Tyanæus with our Saviour, and to shew his superiority. He takes for granted all that Philostratus, who lived in the time of Septimius Severus, relates of Apollonius, who flourished about the end of the first century, and compares their miracles.

From this time Apollonius was considered the hero of the old religion. Fleury, Tillemont, and Cudworth, consider him to have been influenced by Satan, and even Neander admits that he was possessed of extraordinary gifts. But the fact that his biographer lived so long after him, and that he was previously unknown, whereas the New Testament was written by eyewitnesses and actors in the events immediately after their occurrence, is a sufficient answer to such pretensions.

Lecture IX.

ON THE COUNCILS AND CONTROVERSIES OF THE EARLY CHURCH.

Q. For what objects were the Apostolic Synods held?

A. To elect a successor to Judas, A. D. 31, (Acts i. 26), and to select the seven deacons, A. D. 31, (Acts vi. 5); when Paul and Barnabas, at Jerusalem, opposed the attempt to impose circumcision on the Gentile converts at Antioch, A. D. 46, (Acts xv.); and lastly, when the toleration of legal rites was discussed, (Acts xxi. 18 sqq.).

Q. Why does Mosheim deny the meeting of the Church at Jerusalem (recorded in Acts xv.) to have been a Council?

A. Because it was a meeting of *one* Church only; whereas a *council* is an assembly or representatives sent from *several* Churches.

NOTE:—I. St Paul and St Barnabas appear to have been the representatives and deputies of the whole foreign Gentile Church, of which Antioch was the head. St Peter also, who had lately converted Cornelius, a Gentile, was present. At Jerusalem the *Apostles and elders* came together “for to consider of this matter.” It is also probable that some of the company were representatives of other Churches which they might have founded. St James appears to have presided, “and when there had been much disputing Peter rose up,” and delivered his opinion; then “all the multitude kept silence, and gave audience to Barnabas and Paul.” And *after* they had all held their peace, St James said, “My sentence is that we trouble not them.” Letters were then sent unto the Gentile Churches in Antioch, Syria, and Cilicia, announcing that it had “seemed good to the Holy Ghost” and themselves to give this decision, and it was undoubtedly received by the whole Church. If such a meeting was not a *general council*, and an example to guide the Church in future emergencies, it is difficult to say what *can* constitute such an assembly.

NOTE:—II. As the errors of the Heretics were confuted by the Apostles in their writings, and the regulations which they had established as to government of the Churches, and the punishment of offending members were recent, and as the infant Churches were subject to persecution, it is not surprizing that we should hear nothing authentic of councils until some dangerous heresy beyond the control of a single bishop arose. The councils in the second century were those held about 170 or 173 against the Montanists, and next in order were those concerning the Paschal controversy.

Controversy concerning Easter.

Q. In what did the Eastern differ from the Western Churches in keeping Easter ?

A. The Eastern Churches kept their Easter on the fourteenth day of the first Jewish month Nisan, which began at the new moon next after the vernal equinox, without any reference to the day of the week in which it fell, and were thence called *Quartodecimans*, or such as kept Easter on the fourteenth day after the appearance of the moon. Whereas the other Churches kept their Easter on the Sunday immediately following the Jewish Passover.

Q. When did this difference first attract attention, and what steps were then taken ?

A. St Polycarp, Bishop of Smyrna, paid a visit to Anicetus, Bishop of Rome, about A. D. 158, when the subject was discussed ; the former asserted that St John and St Philip had sanctioned their practice ; the latter appealed to St Peter and St Paul for their custom. Irenæus expressly states that neither could prevail on the other to concede.

Q. Under what circumstances was the subject again discussed, and with what result ?

A. The Churches of Jerusalem, Cæsarea, Tyre, Gaul, Corinth, and other places, together with that of Rome, of which Victor was then bishop, urged the Asiatics to conform ; but they, under the guidance of Polycrates, Bishop of Ephesus, in firm but mild terms refused to abandon a practice which had been sanctioned by St John, St Philip, and St Polycarp. Victor then endeavoured to induce the other Churches of Asia to exclude those of Proconsular Asia from their Communion, but they refused ; upon which he wrote to announce that his own Church would hold no intercourse with them. This step was highly disapproved of by the bishops of the other Churches, and by none more than Irenæus, Bishop of Lyons in Gaul, who sent a letter of remonstrance to Victor, which is said to have had the effect of reconciling all parties, and the question remained in the same state until the Council of Nice, A. D. 325. (For a fuller account see Part III. Lecture 1.)

Q. What great *controversies* took place in the *third* century?

A. (1) Between Demetrius, Bishop of Alexandria, and the Churches of Palestine, on account of Origen. (2) The Novatian. (3) Between the Roman Church and those in Africa and Asia; Stephen, Bishop of Rome, being the leader on one side, and Cyprian, Bishop of Carthage, on the other. (4) The Millenarian.

Origen.

Q. Under what circumstances did the controversy with regard to Origen arise? How did it terminate?

A. In the year 215, Origen took refuge, from the persecution of Caracalla, at Cæsarea in Palestine. Here Theoctistus the Bishop permitted him to deliver discourses publicly in the Church. Demetrius, Bishop of Alexandria, hearing of it, wrote to remonstrate against allowing a layman to do so, and when Theoctistus, and Alexander, Bishop of Jerusalem, wrote in reply, and quoted precedents in favour of the practice, Demetrius recalled Origen to Alexandria. Origen continued to preside over the Catechetical School until A.D. 229, in which year, on his way to Greece, he stopped at Cæsarea, where Theoctistus, assisted by Alexander, and probably some other bishops, ordained him presbyter. Demetrius remonstrated without effect; but when Origen returned to Alexandria in 231, a meeting of bishops and presbyters decided that he was no longer to teach, and must leave the place. Shortly after his departure a council of bishops degraded him from his office of presbyter; but whether this was done from jealousy, or from his holding unsound doctrines, we have no certain means of forming a judgment.

Q. Explain a difficulty which arose during the Decian persecution.

A. As death or conformity to pagan worship was the only alternative, some Christians sacrificed, though they retained their belief, and others enrolled themselves as having done so. The general custom was for the bishop and clergy to readmit them, after undergoing certain penance, to Church communion; confessors also, who had been

tortured or sentenced to death, could give *letters of peace* which entitled the *lapsed* to the remission of some of this penance.

Q. Did the banishment of Origen discourage his disciples at Alexandria?

A. No; Heraclas, his friend and disciple, not only succeeded him in the school, but also Demetrius in the bishopric in 231. Dionysius, another disciple, was also successively catechist and bishop (248—265) of Alexandria. The fragments of the works of Pierius and Theognostus (preserved by Photius) shew that they also held his doctrines. Dionysius extirpated from the Eastern Church the belief in the Millennium (Chiliasm), which his master had attacked. Gregory Thaumaturgus, Bishop of New Cæsarea, was also an enthusiastic admirer of his doctrines. Methodius, Bishop of Tyre (suffered martyrdom A.D. 311), warmly maintained against the Origenists the resurrection of the body, and also attacked their notion of an endless succession of worlds. Pamphilus, a presbyter of Cæsarea, (martyred A. D. 309), wrote in prison an apology for Origen, in five books, to which his friend Eusebius added a sixth.

Q. Describe the dispute between St Jerom and Rufinus, with relation to Origen's books.

A. Rufinus, who was a great admirer of Origen, had a contest (390—397) with St Jerom at Jerusalem with regard to them. In 397, Rufinus published at Rome a translation of the first book of the Apology of Pamphilus for Origen, with a preface, upon which St Jerom wrote his Apology against Rufinus, in answer to which Rufinus wrote two books, which he intituled "Invectives." John of Jerusalem declared in favour of Rufinus and Origen, whilst Theophilus of Alexandria condemned them, and Anastasius, Bishop of Rome, in 401, declared Rufinus to be heretical. Rufinus spent his subsequent life at Aquileia in translating Origen's works, and died A. D. 410.

Q. Mention some of the errors which have been imputed to Origen. When were they condemned?

A. He was accused of having held, (1) That in the Trinity the Father is greater than the Son; the Son than the Holy Ghost. (2) That souls pre-existed, and were

condemned to inhabit mortal bodies, as a punishment. (3) That the soul of Christ was united to the Word, before the incarnation. (4) That the sun and other heavenly bodies were animated and endowed with rational souls. (5) That at the resurrection all bodies will be of a spherical form. (6) That the torments of the damned will have a termination. (7) That as Christ was crucified here to save man, he will be crucified in the next world to save the devils. They were condemned in the fifth General Council, A.D. 553.

Novatus and Novatian.

Q. Describe the origin of the Novatian Schism.

A. Novatus and four other presbyters opposed Cyprian's election, which had been made by the acclamation of the people in 248 or 249; and when he withdrew in 251, to avoid the Decian persecution, Novatus, Fortunatus, Felicissimus, and others, persuaded some of the confessors to readmit the lapsed to communion without his sanction, and promoted a schism. On his return in 251, Cyprian called a council, and excommunicated Novatus and his adherents. About the same time Novatian, a learned presbyter at Rome, opposed the election of Cornelius to that See, alleging that he had lapsed. When the charge was refuted, Novatian set himself up as a rival bishop, and induced three obscure bishops to consecrate him. He was also accused of having denied his profession to escape persecution, and was said to have been baptized in bed when dangerously ill, which disqualified him from being a presbyter at Rome. Cornelius called a council of sixty bishops, and a great number of presbyters, where Novatian was condemned. Novatus came to Rome about this time, and uniting with Novatian, they separated themselves from the Church, and established an austere discipline, and would not so much as admit the lapsed to do penance. Their sect, which embraced great numbers, was afterwards merged in that of the Donatists.

Q. Trace the origin and progress of the controversy concerning heretical baptism.

A. Agrippinus, Bishop of Carthage, held a council

about the year 215, which decided that heretics should be rebaptized; the councils of Iconium, 231, and Synnas, in Phrygia, gave the same decision. Cyprian got this confirmed at a council at Carthage in 256, and wrote to Stephen, Bishop of Rome, to entreat him to introduce the same discipline, as the practice of that Church was different; but Stephen, so far from complying, refused communion and hospitality to the deputies, and declared that the laying on of hands was sufficient.

Q. Did the controversy extend to *all* cases?

A. St Cyprian and the African bishops held that all baptism administered by heretics was void, because persons who had not the Holy Ghost could not give it, whilst Stephen is accused of maintaining that baptism conferred by those who did not believe in the Trinity was valid; but this is very improbable.

Q. On what side was *the* Church?

A. St Augustin praises the moderation of Cyprian in declining to separate from the communion of Stephen, and excuses him by saying that the controversy had never been decided by a general Council. Dionysius Alexandrinus (in Eusebius, E. H. vii. 5, 7, 9) and St Basil state that conflicting opinions existed in the Church. The Council of Nice (see Hammond's Canons, c. 19) ordered that the Paulianists should be rebaptized, but that the Novatians should be received by the imposition of hands. The first Council of Arles decreed, that heretics who had been baptized in the name of the Trinity should not be rebaptized (Conc. Arelat. c. 8). The Western Church held this opinion, and although the Eastern Churches did formerly do so, yet it appears from the Canons of the Council of Constantinople, and that of Trullo, that the Fathers distinguished the cases of three sorts of heretics. (1) The ancient heretics, the Paulianists, Sabellians, were to be rebaptized. (2) The Arians, Macedonians, Novatians, Apollinarists, were to be anointed. (3) The Nestorians, Eutychians, Severians, Acephalics, and Monothelites, were only to abjure their errors.

Paul of Samosata.

Q. With what object were the two most remarkable councils in the third century held?

A. To examine into the tenets of Paul of Samosata, Bishop of Antioch, who is said to have denied "that Christ had any distinct personal existence before the time when Jesus was born of Mary." The first was held in the year 265. Eusebius (E. H. vii. 27, 29, 30) says, that Firmilian of Cæsarea, in Cappadocia, and the Bishops of Pontus, Tarsus, Cæsarea, in Palestine, Jerusalem, Iconium, besides many other bishops and presbyters, attended. The supporters of Paul, however, managed the argument with so

much skill, that the council, on his promising to renounce his error, separated without coming to any decision. But as he did not keep his word, and continued to spread his erroneous tenets as industriously as before, the bishops assembled a second time at Antioch in the year 270, to the number of seventy, and upon Malchion, a presbyter, and chief teacher in a school of philosophy at Antioch, shewing that he was in error, he was deposed, and Domnus elected in his stead.

Q. Explain the difficulty that now arose.

A. As Zenobia, queen of Palmyra, had possession of Antioch, and Paul had her support, he refused to give up the episcopal residence; but the Emperor Aurelian having taken Antioch in 272, the Catholics *addressed him* to dispossess Paul, and to put Domnus in his place, which he did, and Domnus was acknowledged by the Roman and other Churches.

Q. Who first taught a belief in a Millennium? What was its nature? In what Church did the belief gain ground? When was it condemned?

A. Papias, Bishop of Hierapolis, in Phrygia, who died about A.D. 163. "He believed that previous to the final judgment, there would be a resurrection of the just, who would reign with Christ upon earth for a thousand years. Justin Martyr, Irenæus, Tertullian, and others, also professed a belief that Christ was to reign upon earth for a thousand years previous to the general resurrection. Cerinthus made the joys of this kingdom to be of a gross and sensual kind." Nepos, a bishop of Arsinoitis, in Egypt, having written a popular book which rather supported this notion, Dionysius, Bishop of Alexandria, even after Nepos was dead, called a synod, A. D. 262, which silenced the supporters of the doctrine, and from that time few writers of note defended it. (Burton).

The Donatists.

Q. From whence did the first contest arise among the Christians of the fourth century?

A. Mensurius, Bishop of Carthage, having died in 311, the greatest part of the clergy and the people chose

Cæcilianus in his place, and the Bishops of Africa Minor consecrated him, without waiting for the assembling of the Numidian Bishops. These latter, to the number of seventy, came to Carthage, accused Cæcilianus of being a *traditor*, and of having shewn great harshness to the Christian martyrs and confessors during Diocletian's persecution. They also alleged that Felix of Aptungis, the chief of the bishops who had assisted at his consecration, had delivered up the sacred books, and that *he* therefore could not impart the Holy Ghost to Cæcilianus. They then deposed him, and elected Majorinus in his place.

Q. What means were taken to heal the schism at first, and with what effect?

A. Constantine ordered ten bishops of each party to appear at Rome in the year 313, before Melchiades, bishop of that see, and three bishops of Gaul his coadjutors. Cæcilianus, was declared innocent, and Donatus, bishop of Casa-Nigra, the chief of the other party was condemned, but the bishops of his party had the option of continuing in their sees provided they became reconciled to Cæcilianus; and if there was a bishop of each party in any place, he who was first consecrated was allowed to continue.

Q. State the subsequent investigations of this schism.

A. Ælian, the proconsul of Africa, ascertained that Felix had been unjustly accused, and at a council at Arles in 314, which was attended by thirty-four bishops from Italy, Germany, Gaul, and Spain, Cæcilianus was declared innocent, and his chief accusers excommunicated, until they should return to the Catholic Church. The Donatists then appealed to the emperor, who sent for both parties to Milan, where he declared Cæcilianus innocent, and condemned his opponents, by a rescript, dated Nov. 9, 316.

Q. How did Constantine treat the Donatists after the edict of Milan?

A. Enraged at their contumelious proceedings, he deprived them of their churches in Africa, and banished, and even put to death some of their bishops; but as the Circumcelliones, a party of desperate ruffians, maintained their cause, and filled Africa with slaughter and rapine, he subsequently abrogated the laws against them.

Q. In what did their crime chiefly consist?

Q. In maintaining that their communion alone was the true Church, and that every Church which adhered to Cæcilianus was corrupt and fallen, and deprived of the gifts of the Holy Ghost. They also rebaptized all converts to their opinions.

Q. Detail their subsequent history.

A. They increased so much (from A.D. 321 to 330) as in some places to outnumber the Catholics. In 348 the generals of Constans dispersed them, but being restored to their Churches by Julian in 362, they then retaliated on their enemies. Gratian persecuted them in 387, but a schism amongst themselves, and a council at Carthage, held A.D. 411, which decided against them (through the influence of St Augustin), so reduced the party, that it lost its influence, and finally disappeared about the end of the sixth century.

Lecture X.

THE HERESIES AND HERETICS IN THE EARLY CHURCH.

Heresy and Schism.

Q. WHAT is the derivation and meaning of the word heresy? Define it.

A. (1) A choice, whether of good or evil. It is derived from *αἵρεσις*, which means a *choice*, and signifies "the pertinacious denial of some truth which has been certainly revealed."

The offence against communion is called *schism* (from *σχιζειν*, to cut or rend); and schism in its extremest degree, is *separation, dissent*, or (as it is sometimes called) *heresy*. Division or schism is *partial*, when no rival worship is established, or when the communion of the great body of the Church is not rejected, nor withdrawn by a legitimate judgment: but when one or more professing Christians separate themselves from the communion of a particular Church, and from that of the great body of Christians, or are cut off from it by a regular and legitimate judgment, they are *totally* separated from the Church of God. (Palmer on the Church, p. 1, c. 4, sect. 2.)

Q. How was the word heresy applied by different writers?

A. The philosophers used it to designate the preference and selection of some one speculative opinion, and in process of time it became nearly synonymous with *sect*, without any reproach being implied. St Luke and Josephus (Acts v. 17; xv. 5; Joseph. Antiq. xiii. 5, 9) thus applied it to the Sadducees and Pharisees. The Jews adopted the word to distinguish the new opinions of the Christians: St Paul was designated as the "ringleader of the heresy of the Nazarenes," and himself confessed that he worshipped "the God of his fathers, after the way which they call heresy." The Christians continued to use the word in its general sense, to denote not only sects but false religions; but chiefly to designate those professing Christians who had departed from the doctrines of the Apostles. The notion of wilfulness, perversity, and even immorality, was also attached to it at an early period.

Q. State and explain some of the errors which are mentioned in the New Testament.

A. St John (Rev. ii.) speaks of the Nicolaitans, whom Irenæus and others say were the followers of the Deacon Nicolas, but Clemens Alexandrinus asserts that they abused a saying of his, "that we ought to make use of the flesh," to gratify their own lusts. The Docetæ are alluded to by St John (1 Ep. iv. 2; 2 Ep. 7). They held that the body of Jesus was a mere phantom unconnected with matter. St Paul also (Acts xx. 19, 30; 2 Tim. ii. 17, 18; iii. 1; 1 Cor. i. 12; Rom. xvi. 17) speaks of divisions among Christians, and especially Hymenæus and Philetus at Corinth, who held that baptism was the resurrection, and not that of the body. (2 Tim. ii. 17; 1 Cor. xv. 12.)

Q. State the opinions of some of the early Fathers on the origin of heresies.

A. Hegesippus (Euseb. E. H. iv. 22; ii. 13) says that Thebuthis, the rival of Symeon for the bishopric of Jerusalem after the death of James, A.D. 62, was the first heretic. Clemens Alexandrinus asserts that heresies began in the reign of Adrian (A.D. 117—138; Stromata, vii. 1). Irenæus assures us that Valentinus derived his doctrine of the succession of Æons from the Grecian Theogony. Tertullian expressly calls the philosophers (of the sects of Pythagoras and Plato) the "Patriarchs of the heretics."

Simon Magus and Menander.

Q. (1) In what character is Simon Magus represented by the early Fathers? (2) What do they say of a statue erected to him at Rome; and what is probably their mistake?

A. (1) Justin Martyr says that the Samaritans, and some few others, worshipped him as the supreme God, and that having in the reign of Claudius performed some magical miracles at Rome, a statue was erected to him as a God. (2) Justin, Irenæus, Theodoret, &c., Tertullian and St Augustin, all speak of the inscription, *Simoni Deo Sancto*, being on the statue. In the year 1574 a statue was dug up in the island of the Tiber, having an

inscription commencing, *Semoni Sango Deo Fidio Sacrum*, from which many have inferred that Justin mistook the statue dedicated to the Sabine deity for that of Simon.

Q. What doctrines did Simon hold? Who subsequently held them?

A. At first he declared himself to be the *great power of God*; next, that the same Spirit which had descended on the phantom Jesus had descended on himself, and at last added, that the Holy Ghost, by which God was revealed to the Gentiles, resided in himself. Menander, a Samaritan also, held the same tenets with some Gnostic additions.

The Judaizing and Gnostic Sects.

Q. Into what two parties may the Christians of the first half of the second century be divided?

A. 1. The Judaizing Christians, who were zealous for the observance of the ceremonies of the Mosaic covenant, and those of them who held these views in moderation.

2. The Zealots among the Heathen converts, who repudiated all these observances, and those among them who treated them with silent respect.

The former appealed to the practice and example of St Peter and James; the latter, to those of St Paul.

Justin Martyr, who belonged to the moderate class of heathen converts, in his Dialogue with Trypho, says: There are persons who will have no intercourse with those who observe the ceremonial law, and will not share the hearth with them, and say that they cannot be saved. I do not agree with these persons; but if others, from weakness of persuasion, wish to observe as far as they can, even those laws of Moses, which we think were given on account of the hardness of man's heart; if they will only, at the same time, rest their hope on Christ, and do that which is lawful and holy by its own nature, and by eternal laws, and have no hesitation in living with other Christians, without endeavouring to compel them also to the observance of these things, then we say, that such persons are to be looked upon as our brethren in all respects. But if those from among your people (the Jews) who say that they believe in Christ, compel those of the heathens, who embrace the faith in this same Christ, to live entirely according to the law laid down by Moses, or else decline all intercourse with them, then I cannot approve of such persons at all. And yet I believe, that perhaps those who follow them in the observance of the ceremonial law, if they believe in Christ at the same time, will be saved. (Rose's Translation of Neander, Vol. II. p. 8.)

The Ebionites.

Q. Whence originated the name which, after the age of Irenæus, was generally applied to those Christians who continued to observe the law?

A. They were called Ebionites, according to Tertulian, after Ebion, their founder; but Origen says that the name was derived from an Hebrew word which signifies *poor*, and refers it to the poverty of their conceptions and of their faith, whilst Epiphanius refers its origin to their being a class of *poor* men, and especially to those who had forsaken all and given up their goods to the Church.

Q. What distinctions do Irenæus and Origen draw in describing the opinions of the Ebionites?

A. Irenæus says that they considered Jesus as a man, like other men, who had been chosen as Messiah by a peculiar decree of God's counsel, and was solemnly dedicated to this office by John the Baptist, who represented Elias, and was then furnished with the divine power necessary for this office. (I. 26.)

Origen distinguishes them into two classes; one which denied, and the other which admitted, the miraculous birth of our Saviour. (Adv. Cels. v. 61.)

The Judaizing Gnostics: Cerinthus—Basilides—Valentinus.

Q. Who were the principal men of those Gnostics who engrafted their system on Judaism?

A. (1) Cerinthus. (2) Basilides. (3) Valentinus, and his followers, Heracleon, Ptolemæus, Marcus, and Bardesanes.

Q. Give a brief account of Cerinthus, and of some of the leading opinions which he is reported to have held.

A. After having become master of the Alexandrian philosophy, he went to Ephesus, where he became the founder of a sect at the same time that St John was there.

According to Irenæus (I. 26) he taught that this world was created by a power subordinate to, and even ignorant of, the highest God, or, as Epiphanius (Hær. 8, 28) says, by angels who ministered to this God.

He held that the man Jesus was the son of Joseph

and Mary, and became the Messiah at his baptism. He denied that Christ redeemed mankind by his sufferings, by alleging that the spirit of God had been separated from him before his crucifixion. He also maintained that this spiritualized form of Judaism was to continue until the commencement of the year season of happiness under the Messiah at Jerusalem, as the centre of the earth. Dionysius of Alexandria represents him as teaching that the Millennium would be a season of sensual enjoyment. (See Neander, Vol. II. p. 49; Dollinger, Vol. I. p. 130; Mosheim's Comment. Cent. I. p. 299 et seq.)

Q. To what place did Basilides belong, and what doctrines did he hold?

A. He was a teacher in the school of Alexandria about the year 125, but was probably a native of Syria.

He taught that there emanated from the first great cause seven Æons, who composed the first world of spirits, and that from this 365 other similar worlds emanated in succession, and which together were expressed by the mystic word *Abraxas*. He supposed that this world was created by the seven angels of the lowest heaven, under the *archon*, or God of the Jews. To bring about the restoration of the soul of man to the world of light, the *voûs*, the first of the seven Æons, united itself with the man Jesus at his baptism, but left him before his crucifixion. (Gieseler on the *Alexandrian* Gnostics, Basilides, Valentinus, Carpocrates, and the Ophites.)

Q. What is known of Valentinus and his system?

A. He was probably of Jewish extraction, and came from Alexandria to Rome, where he was three times expelled from the Church, about the year 140, but is said to have died in Cyprus, about the year 160.

He taught that from *Bythos*, the great original of all things, there emanated thirty Æons alternately male and female, which together constituted the *Pleroma*. These Æons were the authors of all natural and spiritual life. The Enthymesis or Achamoth, which was born of the Sophia, the last of these Æons, from its violent efforts to unite itself with the Pleroma from which it had fallen, animated all matter, and produced the Demiurgos of phy-

sical material, which created the world. This consisted of three natures, the spiritual, physical, and the hylic. The spiritual material was in the end to return to the Pleroma; the physical and hylic were to unite and return to the Achamoth. In the meantime, two new Æons, Christ and the Holy Spirit, having come into existence to restore harmony to the Pleroma, the whole of the Æons united and produced Jesus the Saviour, the future companion of the Achamoth, and which it was destined to restore to the Pleroma. At the baptism, the Saviour united itself with the psychic Messiah, which had been promised by the Demiurgos; and, in correspondence to this union, the letter of the instructions of Jesus is for the merely psychic amongst men, whilst the spirit, which is put into them by the Saviour, is for the spiritual. His followers modified this system in various ways.

The Gnostics, who acknowledged no connexion between the Old and New Testaments, nor between the visible and invisible worlds: the Ophites—Sethites and Cainites—Tatian and the Encratites—Carpocrates.

Q. Notice very briefly the origin and opinions of the Ophites, Sethites, and Cainites, and Carpocrates.

A. The *Ophites*, so called from their supposing the serpent which tempted Eve was either Christ himself or the Sophia mentioned in the account of Valentinus, from whose tenets they chiefly differed in making Jesus the psychic, and Christ the spiritual Messiah.

The *Sethites* maintained that from the beginning two human pairs were created, the one by the Angels of darkness, from whom Cain sprung; the other by the Angels of the Demiurgos, who created Abel. When Abel was slain by the contest of these two principles, the Sophia (see Valentinus) substituted Seth for him as the father of the spiritual natures. But as the adversaries had corrupted his race, the Sophia sent the deluge, but even then Ham became their representative, and at length Seth came as the Messiah.

The *Cainites* maintained that Cain, Ham, Esau, and

others, were the true race of the Sophia; and had only been punished by the God of the Jews. They therefore rejected all their laws, and are said to have practised the grossest excesses.

Carpocrates considered Jesus a mere man, who had shewn how the Gnostic might free himself from the Demiurgos, and be united with the true God.

Q. What principles did Tatian maintain?

A. That matter was the origin of all evil; and therefore recommended the mortification of the body. He distinguished the Creator of the world from the supreme Being, denied the reality of Christ's body, and corrupted the Christian religion by introducing philosophical tenets. His followers were called Encratites, or Continentals.

Q. Who was the chief of the Asiatic Gnostics? What opinions did he maintain?

A. Saturninus, who was contemporary with Basilides. He taught (at Antioch) that from the first Great Principle was developed in successive gradations the world of Spirits, in the lowest grade of which he placed the angels of the seven planets, who created the world and the first parents of mankind, and that the Almighty, who was pleased with the work, gave to these human beings a rational soul: but Satan, who presided over matter, created, in opposition, an evil race of human beings, and gave them souls. In order to avoid all contact with the evil principle, his followers neither married, nor partook of animal food.

Q. Give a striking instance of the prevalence of Gnostic opinions at this time.

A. Bardesanes, of Edessa (about A.D. 172) taught that there was a good and an evil principle, and yet was held to be orthodox.

Cerdon and Marcion.

Q. Briefly notice the lives of Cerdon and Marcion.

A. Cerdon, who was of the same school as Simon and Menander, came from Asia to Rome, and according to Irenæus (Adv. Hær. III. 4, 3) he pretended several times to abjure his errors, and to return to the Church; but at last being convicted of impiety, he was excluded from the

Christian communion. Marcion was the son of the Bishop of Sinope, in Pontus, whence being excluded from the Church for immorality, he went to Rome, became a follower of Cerdon, and the founder of a numerous sect. Some of the ancients say he maintained that there were three principles, one good, who was the Father of Jesus Christ; one evil, which was the devil; and a third, compounded of the other two, who was the Creator of the world.

Montanus, and his Doctrines.

Q. Who was Montanus? When did he live?

A. He is supposed to have been a priest of Cybele, and about 157 began to proclaim at Pepuza, on the borders of Mysia and Phrygia, that the Paraclete had revealed himself to him, in order to give to the Church its full maturity.

Q. What two disciples joined him?

A. Maximilla and Priscilla, who both had deserted their husbands.

Q. What account does Epiphanius give of their belief and error?

A. That they believed in the Old and New Testaments, the resurrection of the dead, and held the Catholic doctrine of the Trinity; but supposed that Montanus, Maximilla, and Priscilla, were divinely inspired, and made it an article of faith to believe in the spiritual gifts announced by Montanus.

Q. What rules did Montanus lay down?

A. He prescribed fasts, forbade second marriages, extolled celibacy and martyrdom; he despised worldly things, and punished incontinence, murder, and idolatry, with perpetual exclusion from the Church: he also foretold the approaching end of the world and commencement of the Millennium.

Q. Detail the steps that were taken to suppress Montanism.

A. The Bishops of Asia declared their new prophecies to be false, profane, and impious, condemned them, and excommunicated their authors. The Churches of Gaul

having received an account of them from Asia also condemned them. The Bishop of Rome (Eleutherus, or Victor) revoked the letters of communion which had been given to them. And Serapion, Bishop of Antioch, caused many bishops to take similar steps.

Q. What appears to have been its subsequent fate?

A. It subsisted for a length of time in Asia and Phrygia, where they were also called Cataphryges, or Pepuzenians, from the place where it began and flourished. Epiphanius says that towards the year 250 they wholly perverted the Church of Thyatira; the Churches of Phrygia, Galatia, and Cilicia were also infected. Tertullian embraced it in Africa about 200. But it was soon split into parties, one of which embraced the errors of Praxeas and Sabellius on the Trinity, and was finally merged into some other obscure sects.

The Alogi.

Q. What party ran into the opposite extreme?

A. The Alogi, who denied the continuance of the gifts of the Holy Spirit in the Church, and the Millennium, and rejected not only the Apocalypse, but the Gospel of St John.

Q. What were the early heresies respecting the nature and character of Christ?

A. St Jerom says that the body of our Lord was declared to be a phantom, even while the Apostles were alive, and his blood was yet fresh in Judæa. Christ was declared to be one of the Æons of a higher rank. Some imagined that Jesus was a mere man, upon whom the Æon Christ descended at his baptism, and left him just before his crucifixion, so that Christ did not suffer the pains of death; others again held that the body in which Christ appeared was not human and liable to suffering, but unsubstantial or ætherial, or at least immaterial. They agreed, however, in believing that his mission was truly to reveal the knowledge of the true God; they denied the resurrection and final judgment, and thus explained away the true doctrine of the Atonement. The Ebionites rejected his miraculous conception and divine nature.

Praxeas, Theodotus, and Artemon.

Q. Give some account of Praxeas, Theodotus, and Artemon.

A. PRAXEAS came from Asia to Rome about A.D. 200, and succeeded in restraining the bishop (Eleutherus or Victor) from approving of Montanism. He afterwards asserted that the Son and Holy Ghost were only modes and operations of the one Being called God. In speaking of himself as a Monarchian (one who denied a plurality of persons in the Deity), he uses the same language as the modern Unitarians, and charges his opponents as believers in two or three Gods. Tertullian in writing against him shews that his doctrine must ultimately lead to the belief that the Father himself was born of the Virgin Mary, and therefore (as Jesus Christ) suffered on the cross. Hence the name of Patripassians was given to the sect.

THEODOTUS, (although said to have been a tanner at Byzantium, appears to have been well acquainted with philosophy,) was accused of having once denied his faith to escape death. He came to Rome about the same time as Praxeas, where he taught the simple humanity of Christ, for which he was excluded from the Church. "His school (Theodotus, the *money-changer*, Asclepiades, Natalius the Confessor) continued to exist in Rome for some time, and by the similarity of their tenets brought the theory of Praxeas into such evil repute, that, when it was afterwards revived by Artemon, he was included in the same class as the Theodosians, and attacked as a heretic in various writings." (Gieseler, Vol. i. p. 128.)

Noëtus, Beryllus, and Sabellius.

Q. What was the doctrine of Noëtus, Beryllus, and Sabellius?

A. NOETUS was excommunicated at Smyrna (about the year 230) for teaching that Christ was a *mere* man.

BERYLLUS, Bishop of Bostra, was induced to abandon this doctrine by Origen, at a council held at Bostra in Arabia in the year 244.

A short time afterwards (A.D. 250—260) SABELLIUS, a

presbyter of Ptolemais, modified their opinions; but while he seemed to own that there were three persons in the Godhead, he did not acknowledge them as distinct and really subsisting, but only as three different names and virtues. This Heresy subsisted for a long time in the East, where they were called Noëtians and Sabellians. There were but few of them in the West, where they were denominated Patripassians.

Q. Who attempted to refute Sabellius?

A. Dionysius, Bishop of Alexandria, both by letters and personal interviews; but in his argument he was led to positions almost equally contrary to the Catholic doctrine.

Paul of Samosata.

Q. How did the *first* Heretical Bishop modify the Sabellian doctrine?

A. As to the heresy of Paul of Samosata, it is difficult to determine what were his precise sentiments concerning the Person of Christ, though they were certainly derogatory to the doctrine of His absolute divinity and eternal existence. Indeed, it is probable that he had not any clear view on the solemn subject on which he allowed himself to speculate; nor was anxious to make proselytes and form a party in the Church. Ancient writers inform us that his heresy was a kind of Judaism in doctrine, adopted to please his Jewish patroness: from the very object which he set before him, it was not likely to be very systematic or profound. His habits, too, as a sophist, would dispose him to employ himself in attacks upon the Catholic doctrine, and in irregular discussion, rather than in the sincere effort to obtain some definite conclusions, or satisfy his own mind or convince others. And the supercilious spirit, which the Synodal letter describes as leading him to express contempt for the divines who preceded him at Antioch, would naturally occasion incaution in his theories, and a carelessness about guarding them from inconsistencies, even where he perceived them.

NOTE:—A sect, it is true, was formed upon his tenets, and called after his name, and has a place in Ecclesiastical History till the middle of the 5th century; but it never was a considerable body, and even as

early as the date of the Nicene Council had split into parties, differing by various shades of heresy from the orthodox faith. We shall have a more correct notion, then, of the heresy of Paulus, if we consider him as the founder of a school rather than of a sect, as encouraging in the Church the use of those disputations, and sceptical inquiries, which belonged to the heathen academies, and scattering up and down the seeds of errors, which sprang up and bore fruit in the generation after him. A confirmation of this view, which is suggested by the original vocation of Paulus, the temporal motives which are said to have influenced him, and by his inconsistencies, is derived from the circumstance, that his intimate friend and fellow-countryman, Lucian, who schismatized or was excommunicated on his deposition, held heretical tenets of a diametrically opposite nature, i.e. what were afterwards called Arian; Paulus himself advocating a doctrine which nearly resembled what is commonly called the Sabellian. (Newman's History of the Arians, pp. 5—7.)

Manes and the Manicheans.

Q. What is known of the life of Manes?

A. That he was born in Persia, about the year 240, that he probably had been ordained a presbyter, and expelled from the Christian community, and was put to death by the Persian government on the sixth of March, A.D. 276 or 277.

Q. Give his account of the creation of the world.

A. He supposed that there were two kingdoms, one of light ruled by God, the other of darkness by the Dæmon or Hyle; that their material substances having been mingled during a war, God commanded the living Spirit to fashion our world out of this confused mass, and to restore it to the light: Christ and the Holy Ghost, who respectively resided in the sun and air, were sent, and effected this, in spite of the opposition of the dæmon which resided in the stars.

Q. What treatment did Manes and his followers experience?

A. Manes himself was put to death; Diocletian issued a sanguinary edict against them; the Theodosian code proscribed them; the eastern sovereigns persecuted them as Paulicians; and Leo the Great and subsequent Popes persecuted them in the most unrelenting manner.

Q. Give a brief summary of the tenets of the Manicheans.

A. They believed in the perfect divinity of Christ, and in the Trinity; they received the sacraments of Bap-

tism and the Lord's Supper, but used water instead of the wine (a criterion by which Pope Leo the Great detected them) in the latter. Considering matter the origin of evil, they denied the incarnation, circumcision, baptism, and temptation of our Lord, and maintained that the crucifixion and resurrection were not real, but only apparent. They also disbelieved in the resurrection of the flesh, and held that future punishments were of a purgatorial but not everlasting nature. (Waddington, ch. v. p. 152.)

Q. Mention certain observances of the Manicheans.

A. Easter, the Ascension, and probably the descent of the Holy Ghost, were festivals; the Lord's-day was a fast. They rejected all temples, images, and altars. They consisted of the Elect (chiefly, though not all, clergy) and Hearers, *both* of whom were baptized. The mortification of the corrupt flesh, abstinence, and celibacy, were binding on the Elect, but only recommended to the Hearers. They directed their prayers towards the sun as the residence of Christ. Lastly, they maintained the institution of the three orders of the ministry to be Apostolical, but did not permit them to possess any property.

The Catechetical School of Alexandria.

Q. Give some account of the early history of the Catechetical School of Alexandria.

A. Of its early progress and gradual completion we possess no authentic information. From the indefinite accounts of Eusebius and St Jerom, we cannot even ascertain for certainty, whether from its origin it was intended as a college for the education of Christian teachers, or a mere school for the instruction of the converted heathen. In its early stages the bishop appears to have appointed one master only, under the name of Catechist, whose duty it was to instruct both the inquiring heathen and the children of Christian parents. Origen was the first master who had a coadjutor to relieve him from the fatigue of elementary teaching; and from that time the Head Catechist confined himself almost exclusively to the inculcation of the higher branches of Christian knowledge.

Q. Name some of the earliest Masters of the Alexandrian Catechetical School.

A. Athenagoras is the earliest master of whom we have any mention. Then came Pantænus, Clemens, Origen, Heraclas, Dionysius, Pierius, Theognostus, Serapion, Petrus

Martyr, Macarius, Didymis, Rhodon, &c. (See Dodwell's Dissert. on Irenæus.)

Q. What effect had the proselytising spirit of the Alexandrian School on the writings and teaching of its masters?

A. It gave rise to an *exoteric* mode of teaching, in which the truths of Christianity were gradually and cautiously revealed to the catechumen as his knowledge advanced, until having become a confirmed and enlightened Christian, the peculiar doctrines of the Incarnation, the Atonement, and the Trinity, were fully imparted to him. The same caution was observed in preaching to the Heathen, and in addition, an allegorical mode of interpreting both the Old and New Testaments was adopted.

Q. What philosophical school was formed at Alexandria about the same time as the Catechetical School? Who was its founder, and what was its distinguishing tenet?

A. About the end of the second century, Ammonius Saccas, who had been educated as a Christian, founded the Eclectic school of philosophy, which was described as a Neo-Platonic system, but had only a nominal connexion with Platonism. He professed to select from the Heathen, the Jewish, and the Christian systems, all that appeared to be good in each, and to digest them into one consistent scheme of heathenism.

Q. Did the masters of the Alexandrine Catechetical School encourage the Eclectics?

A. As the real nature of its doctrines was concealed by Ammonius, and was only divulged by his disciple Plotinus, at Rome, about A.D. 255, Pantæus, Clement, and Origen, were ignorant of their character, and could only oppose them, as we know Origen did, on vague report.

Q. A modern heresy resembles Eclecticism in some of its tenets.

A. Modern Neologism denies that the Scripture prophets had any peculiarly divine inspiration, and only allows them to have been instruments made use of by God to introduce into the world a clearer knowledge of moral and religious truth.

Theological School of Antioch.

Q. Under whom did a peculiar system of Christian theology grow up at Antioch?

Q. Lucian, a presbyter of that Church, from whom Arius, Eusebius of Nicomedia, and others, assumed the name of Collucianists, is supposed to have held what were afterwards called Semi-arian doctrines; but as he died an orthodox martyr, he had probably abandoned such speculations previously to that period (A.D. 312).

Q. To what early heresies did the Church of Antioch approach?

A. Those of the carnal Judaizing sects, who for a length of time exercised great influence in Asia and Syria. "You," (writes Alexander, Bishop of Alexandria, to the Church of Constantinople, A.D. 324), "having been taught of God, cannot be ignorant that the heresy (Arian) against the religion of the Church which has just arisen, is the same as that propagated by Ebion and Artemas, and that it resembles that of Paul of Samosata, Bishop of Antioch, who was excommunicated by all the bishops (A.D. 265). Lucius, his successor, remained three years out of communion with three bishops."

Lecture XI.

ON THE CHURCH, AND ITS ATTRIBUTES.

Q. WHAT is "the only way to attain unto the knowledge of the true notion of the Church?"

A. "To search into the New Testament, and from the places there which mention it, to conclude what is the nature of it." (Pearson, Art. ix.)

Q. What points ought we to discuss as to the import of the word *Ecclesia*, which we render Church?

A. (1) Its derivation and meaning. (2) The object *generally* denoted by it. (3) Its *particular* use in the New Testament.

Q. Give the derivation and import of the words *Ecclesia* and Church.

A. *Ecclesia* (which means no more than *κλητοὶ*, or a company called and gathered together), comes from the Greek word *ἐκκαλέω*, *I call forth*; and Church, in the English, as in the German and Teutonic languages, is derived from the Greek adjective *κυριακή*, (which comes from *Κύριος*, the Lord, i. e. Christ; and hence *Κυριακή οἰκία*, the Lord's, i. e. Christ's House), which denotes "that which appertains to the Lord, i. e. Christ."

NOTE:—The words *Eglise* (French), *Chiesa* (Italian), *Igrezia* (Portuguese), and *Iglesía* (Spanish), and similarly of all the languages of Southern Europe, derived from provincial Latin, originate from the *Ecclesia* of the New Testament.

Q. In what respects is the signification of *Ἐκκλησία* more extensive than that of *Κυριακή*?

A. The Church is not an assembly but a society. For although the name of the Church be given unto Christian assemblies, although any number of Christian men congregated may be termed by the name of the Church, yet assemblies properly are rather things that belong to a Church. Men are assembled for the performance of public actions; which actions being ended, that assembly dissolveth itself and is no longer in being, whereas the Church which was assembled doth no less continue afterwards than before. (Hooker's *Ecc. Polity*, Book III. 1, 14. See also Archbp. Potter, on Church Government, ch. I. sects. 1, 2.)

Q. What classes of persons did the name *Ecclesia*, which we render Church, *generally* denote?

A. (1) The whole assembly of men and angels (excluding apostate men and angels) who worshipped the same God. (2) Those men and their descendants only, (excluding idolaters and infidels), who from the beginning of the world had worshipped the one true God, their Creator and Redeemer. (3) Those only whose knowledge of the Redeemer was direct and explicit; i.e. the Christian Church (exclusive not only of unbelievers, but even of the true worshippers under the patriarchal and legal dispensations). This is the *peculiar* meaning of the word Church in the *Creed* and *Gospel*.

Q. In what manner is the word Ecclesia used in the New Testament?

A. (1) Of the Greeks to denote political assemblies. (2) Of the Hellenist Jews to denote the assembly of the people of God under the Law. (3) To denote the collection of Christians in a particular place, (or perhaps the place of assembly itself). (4) The society of believers as such.

Q. How is the Church designated in the Creeds?

A. As One, Holy, Catholic, and Apostolic.

Q. In what does the unity of the Church consist?

A. (1) "In the One Lord and Head, to whom all the body are by one Spirit united, and thus become one in the Father and in him. (2) In the one Faith, which belongs to each and every part of this one great whole. (3) In the unity of the Sacraments which are held throughout (viz. the one Baptism by which they are joined to this mystical body. The one Cup and Bread of salvation of which they all partake.) (4) In the one hope and calling which characterizes all, whether individuals or lesser communities, within the Church. (5) In the one mind and charity by which all parts of this great body are connected. (6) In the unity of discipline and government." (Dr Mill's Analysis of Pearson on the Creed, Art. ix.)

Q. Does "the Church" always mean the universal Church?

A. It does not, because we read of the Church of Antioch, the Church of Judæa, the Church in the house of Priscilla and Aquila, &c. (Acts xi. 22; xiii. 1; Rom. xvi. 5, &c.), where "the Church" is evidently confined to particular persons, cities, and provinces.

Q. How does the Creed shew this?

A. By applying to it the epithet "Catholic," which signifies general or universal.

Q. Give authorities for saying that Catholic means general or universal.

A. (1) Its derivation from καθολικός, (which is compounded of κατὰ, according to, and ὅλος, whole,) proves it. (2) Theodoret, St Augustin, St Cyril of Jerusalem, use it in this sense. Some of the Apostolic epistles also, which are addressed to all Christians, are called Catholic.

Q. Shew that the Church is Catholic (1) in its institution; (2) in its doctrines.

A. (1) Our Saviour said to his disciples, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15); remission of sins was also "to be preached in his name among all nations" (Luke xxiv. 46). (2) It requires from its members universal personal holiness; it professes universal charity; it requires universal obedience to the word of God; and it promises everlasting future happiness universally to all believers, of all ages and nations.

Q. Why is the Church called holy?

A. (1) Because of its holy Author and vocation; (2) of the holy offices and powers with which it is endued; (3) of the obligation to personal holiness imposed on its members; (4) because God designed by it to make them personally holy; (5) because St Paul (Ephes. v. 25—27) styles it holy.

Q. (1) What other attribute, besides being One, Holy, and Catholic, does the Church possess? Why? (2) What single Church claims for itself alone that title? Shew that it is an unwarrantable assumption.

A. (1) It is called Apostolical because it is "built upon the foundation of the Prophets and Apostles, Jesus Christ being the chief corner-stone" (Ephes. ii. 20); because "the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb" (Rev. xxi. 14); and lastly, because it has continued stedfastly in the doctrine and fellowship of the Apostles and their duly appointed successors. (2) The Roman, which is no more the whole Church than the English or Greek Churches are at this day.

Q. May we consider ourselves members of this One, Holy, Catholic, and Apostolic Church?

A. If we hold the truth with regard to the incarnation, death, resurrection, and ascension of our Lord, together with the doctrines which he taught, and delivered by the Apostles; if we rightly and duly receive the sacraments he instituted; and if we submit to the ordinances of his religion, and add to faith practice; we undoubtedly may.

Q. Although some of its members are not holy, shew that the Church may notwithstanding be holy.

A. As the holiness of a parent cannot insure the holiness of his children, we must form our judgment of the holiness of the Church from the purity of its doctrines and institutions only; and as these are inherently holy, it is impossible to deprive it of this characteristic.

Q. To preserve the Church perfectly holy, ought it not to expel unworthy members from its communion?

A. There may be many unworthy members who live and die within its pale, who, as they are guilty of no cognizable offence, must be tolerated and left to God's judgment after death, as he is the only unerring judge; the Church can only excommunicate open and notorious offenders for example's sake. There was a Judas among the Apostles; there were wicked men in the Church of Corinth; there were Nicolaitans at Pergamos, and yet these and others similarly situated were recognized as Churches. Our Saviour's parables (of the tares for instance, Matt. xiii. 24) are evidently directed to this point, and are quoted by St Cyprian, St Augustin, and other Catholic Fathers, to prove it against the dissenting Novatians and Donatists of old; and the same arguments are equally applicable to modern separatists.

Q. The Constantinopolitan Creed gives to the Church the attributes of "One, Holy, Catholic, and Apostolical;" but is there not a preliminary difficulty to be examined? Explain it.

A. Yes; whether the Church of Christ is visible or invisible. With the exception of a very small body of Protestants, it has been held that it was always visible (even during the prevalence of Arianism, and the Papal domina-

tion). Our articles assert that it "is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all things that of necessity are requisite to the same." (Art. 19. See also Arts. 20, 24, 26, 33, 34, to prove that the visible Church has a ministry, decrees rites and ceremonies, determines controversies, and censures offenders, by authority). The invisible Church consists of persons, both in heaven and earth, from the foundation to the end of the world, known to God, but not to men with any certainty.

Q. What, according to Bishop Butler, were the uses of a visible Church?

A. Miraculous powers were given to the first preachers of Christianity, in order to their introducing it into the world: a *visible Church* was established in order to continue it, and carry it on successively throughout all ages. Had Moses and the Prophets, Christ and his Apostles, only taught, and by miracles proved, religion to their contemporaries, the benefit of their instructions would have reached but to a small part of mankind. Christianity must have been in a great degree sunk and forgot in a very few ages. To prevent this, appears to have been one reason why a *visible Church* was instituted; to be like a city upon a hill, a standing memorial to the world of the duty which we owe our Maker; to call men continually, both by precept and instruction, to attend to it, and by the form of religion ever before their eyes, remind them of the reality; to be the repository of the oracles of God; to hold up the light of revelation in aid of that of nature, and propagate it throughout all generations to the end of the world. (Analogy, part ii. c. 10.)

Q. Can there be more than one Catholic Church?

A. No. Christ is represented in Scripture as the Head of the Church, which is called his spouse, &c. St Cyprian observes "God is one, and Christ is one, and there is but one Church and one faith." "That Church is called one, which is extended far and wide, and still admits of increase in the multitudes of its professors," &c. (De Unitate Eccl.)

Q. Is there salvation out of the pale of this Church?

A. That it is only to be obtained in the Church, after it has been sufficiently proposed to any one, is clear from Scripture, thus: "Christ is the head of the body, the Church" (Col. i. 18); therefore those who are not in the Church are separated from Christ and his body, the Church. He also is the Saviour of this body (Ephes. v. 23); again,

“the Lord addeth to the Church daily (τοὺς σωζομένους) *such as should* be saved.” The Catholic Fathers uniformly assert the same. Theophilus of Antioch (p. 57) says, “those who desired salvation took refuge (in the Church).” Origen (p. 63) says, “without the Church no one is saved.” Cyprian (p. 61) asserts, that “he cannot be a martyr who is not in the Church.” “That man cannot have God for his Father who has not the Church for his mother. If any one could escape the deluge out of Noah’s ark, he who is out of the Church may also escape.” (De Unitate Eccl.)

Lecture XII.

ON THE GOVERNMENT OF THE CHURCH¹.

Q. WHAT was the form of Church-government whilst our Saviour was on earth?

A. (1) At first the whole ministry was vested in his own person, and he is styled our Apostle, Prophet, and Evangelist, our Bishop, Master or Teacher, and Deacon. (2) When the harvest became so great that he could not attend to all, he took unto him twelve Apostles; gathering his disciples, and choosing out of them whom he would. He called them to him, they came, and were named Apostles. These he began to send, and gave them in charge to Preach the Gospel, to Heal the Sick, and to Cast out Devils. He gave them power to take Maintenance, and to Shake off the Dust for a witness. So he sent them; they went and preached, they returned, and related what they had done and taught. (3) When the harvest became so great that the twelve were not sufficient, he then took unto him the *seventy*; these he appointed and sent by two and two into every city and place, whither he himself would come. He gave unto them (as to the Apostles) power to take Maintenance; Shake off the Dust; Heal the Sick; Preach; Tread upon serpents and scorpions; and to be superior to the power of the enemy.

NOTE:—None of the Fathers ever doubted that these were two separate orders, or that the Apostles were superior to the seventy.

Q. Full Apostolic power was not conferred on the Apostles at their first ordination, but at three different periods. What were they?

A. Our Lord solemnly chose them to be his attendants and ministers, and to preach; and as he did not baptize himself, they must have done so. Their office was

¹ On the several subjects embraced in this Chapter the Student will find ample information in the "College Lectures on Ecclesiastical Antiquities."

then no higher than that of our Deacons. (2) After this he commanded them to commemorate his death. They became Presbyters. (3) When he was about to leave the world, in addition to all their other power, they were then authorized to ordain and send others.

Q. Shew that our Saviour entrusted equal authority to all the Apostles.

A. Peter was evidently "the foreman of the College of Apostles, whilst our Lord lived on earth; and it is plain he kept the same dignity at least for some time after his ascension." But they all had the same name and commission; they all attended their Master, and were authorized to preach, &c.; "Yet upon Peter, being one, he builds his Church, to manifest unity..... a commencement is made from unity, that the Church may be set before us as one." (Cyprian, *De Unit. Eccl.*)

Q. Shew that every Apostle exercised a particular authority over the Churches which he had founded.

A. St Paul wrote in an authoritative style to those Churches which had been founded by himself (1 Cor. iv. 14—16, &c.), whereas he only exhorts, persuades and entreats those founded by others (as the Romans, Colossians, &c.)

Q. Why are we not to expect so distinct an account of the ministers in the Apostolic, as in the succeeding ages?

A. (1) Because many of its ministers were extraordinary persons. (2) Because the historical parts of the New Testament are so short, that they often only relate the first founding of Churches. But the Apostles, after establishing a Church, generally left some one behind to instruct the disciples, and on a second visit ordained those whom they found qualified for ministers. When St Paul left Titus in Crete he commissioned him to ordain ministers. (3) The Apostolic Epistles, as they were designed for the instruction only of converts, had no occasion to speak of the government of the Church, which the Apostles either kept in their own hands, or entrusted to persons chosen by themselves (St Paul had set Timothy and Titus over the Churches of Ephesus and Crete). They were merely exhorted in general terms to submit to their ministers.

Q. What ministers appear to have belonged to the Church at Jerusalem?

A. Besides the twelve Apostles and James its Bishop, there were seven ordained Deacons, who were ministers of tables, who preached and baptized; and we find, as soon as James becomes prominent (i. e. Bishop), presbyters are mentioned as having some power of government (Acts xii.)

Q. Three orders are spoken of at Antioch.

A. The gospel had been preached by some who went there upon the persecution which arose about Stephen. Barnabas was sent to confirm them, and he fetched Saul from Tarsus to assist him, but neither of them had been as yet owned to be Apostles: so that there were then at Antioch the original *teachers*, and Saul and Barnabas, and probably others who were *prophets*. But when inspired men, according to the command of the Holy Ghost, had set Paul and Barnabas apart for another work, they then became acknowledged *Apostles*, and thus the three orders existed at the same time.

Q. From St Paul's Epistles to Timothy and Titus, what conclusions may be drawn as to their official position?

A. (1) The expressions in the Epistles to Timothy, "Stir up the gift of God, which is in thee by the laying on of my hands," (II. i. 6); "Charge some that they teach no other doctrine," (I. i. 3); "These things command and teach," (I. iv. 11); "The same commit thou to faithful men, who shall be able to teach others also," (II. ii. 2); "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all men, that others may fear; lay hands suddenly on no man," (I. v. 19, 20, 22); all shew that St Paul by the laying on of his hands had communicated to him some special gift; that he was to govern and rebuke even elders; and that he was to ordain faithful men to teach others; and lastly, that he was to fulfil his instructions "until the appearing of our Lord Jesus Christ." (I. vi. 14). (2) The following portions of the Epistle to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee," (i. 5); "These things (as to the behaviour of

bishops and others) speak, and exhort, and rebuke with all authority. Let no man despise thee," (ii. 15); "A man that is an heretic after the first and second admonition reject," (iii. 10); shew that he also had power to rule the Church, to ordain ministers, to exhort and rebuke *all* men, and to reject heretics.

Q. Prove that the seven Angels (Rev. i. ii. iii.) were so many single persons invested with supreme authority in the seven Churches of Asia.

A. Our Saviour writes thus to the Angel of the Church of Ephesus, "I know *thy* works;" of Smyrna, "Be *thou* faithful;" and so of the others: the Epistles to their Churches are directed to them; they are compared to the stars, which give light to the world, (as Christ himself was, John i. 5); they are called angels, who were the messengers of God, just as the Apostles were of Christ; they are praised and blamed as if they had authority over others; so that we need not scruple to call them with St Austin and other Catholic Doctors, "Episcopos sive Præpositos Ecclesiarum, the Bishops, or Presidents of the Churches."

Q. How can it be shewn that there were bishops in these Churches at or about this time?

A. Ignatius mentions Onesimus, Bishop of Ephesus. Polycrates, its eighth bishop, in an Epistle to Victor says, "Seven of my kinsmen have been bishops, and I am the eighth," and Leontius, bishop of Magnesia, publicly declared at the Council of Chalcedon (A. D. 451), "that there had been twenty-seven bishops (of Ephesus) from Timothy up to that time." Ignatius distinctly names Polycarp as Bishop of Smyrna. Irenæus says he was ordained its bishop by the Apostles. Tertullian affirms that they "trace their succession through Polycarp to the Apostle John, by whom he was appointed the first Bishop of their Church."

Q. What doctrine does our Church hold on the form of Church Government?

A. She asserts that it is evident "from Scripture and ancient authors," that three orders of the Ministry are necessary for constituting a Church.

Q. Whence are their names derived, and to what officers of the Jewish Church do they correspond?

A. Bishop is derived from *Ἐπίσκοπος*, an inspector of others; Presbyter or Priest is derived from *Πρεσβύτερος*, a superior in age and station; and from *Διάκονος*,

one who serves or ministers, comes Deacon; who severally corresponded to the Jewish High-Priest, Priests, and Levites.

Q. Why were the successors of the Apostles called Bishops?

A. Probably because the term had already been used by the Septuagint translators, in which the apostasy of Judas is foretold, his “ἐπισκοπή” let another take.”

Q. Quote the sentiments of some of the ancient authors on this point.

A. Clemens Romanus thus expresses himself: So also our Apostles knew by our Lord Jesus Christ, that contentions should arise on account of the ministry. And therefore, having a perfect foreknowledge of this, they appointed persons, (the first-fruits of their conversions, to be bishops and deacons, c. 42), and then gave a direction in what manner, when they should die, other chosen approved men should succeed in their ministry. (Clemens Romanus, c. 44, translated by Chevallier). Ignatius, in his Epistle to the Magnesians, says, “As the Lord did nothing without the Father, being united in him, neither by himself nor yet by his Apostles, in like manner do ye nothing without the Bishop and the Presbyters.” To the Trallians, “Let all reverence the Deacons as Jesus Christ, and the Bishop as the Father; and the Presbyters as the Council of God, and the Assembly of the Apostles. Without these there is no Church.” Irenæus says, “We are able to give a catalogue of the names of those who were appointed Bishops by the Apostles, and their successors, even to our own times.” Tertullian, “If there be any heretics that venture to date from the Apostles, let them make known the originals of their Churches; let them unfold the roll of their Bishops so coming down from the beginning, that their first bishop had for his ordainer and predecessor some one of the Apostles, or of Apostolic men, so he were one that continued steadfast with the Apostles.” Cyprian, “Bishops are rulers who succeed the Apostles, *vicariâ ordinatione*.”

Q. How are Bishops derived from God?

A. Our Saviour was made the head of the Church by his Father, and consecrated by the visible descent of the Holy Ghost; he appointed the Apostles and sent the Holy Ghost to them, and commissioned them similarly to appoint others until his second coming.

Q. How does Scripture and practice bear out this view?

A. Immediately after the ascension the Apostles appointed Matthias, and for fifteen hundred years no other form was admitted than that of Bishops, who successively ruled over the clergy as well as the people.

Q. What other fact bears out this view?

A. That even heretics of all kinds, with the single

exception of Aërius (who was anathematized for his departure from this mode of government) acknowledged the necessity of having Bishops for their governors.

Q. Quote the opinions of two writers of our own on this subject.

A. Hooker (Eccl. Polity, vii. 5, 10), in concluding his argument in favour of Apostolical Succession, says, "Let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of Bishops was from heaven, was even of God, the Holy Ghost was the author of it." Bishop Pearson on Ignatius, says, "No writer of the second century ever gave to a presbyter the title of Bishop, or that of a Bishop to a presbyter."

Q. Is the same person ever called a Presbyter and a Bishop?

A. He was a Presbyter as to his personal character, a Bishop as to his official capacity, or, as Theodoret expresses it, "The same persons were once called both Bishops and Presbyters; but those who are now called Bishops were formerly called Apostles; for in process of time the Apostolic name was reserved for those who were really Apostles."

Q. How come the Apostles to speak of Churches being governed by Presbyters?

A. The Apostles themselves being the real Bishops were not called upon to make the distinction between the Presbyteri and Episcopi.

Q. What order did St Paul establish?

A. That persons appointed by his own sole authority should perform all the duties of a Bishop with respect to the Presbyters and Deacons, and that he was to complete arrangements which the Apostle had left unfinished.

Q. Does any other Apostle speak of individual governors of the Churches?

A. St John in the Revelation speaks of every one of the seven Churches of Asia as having a head called an Angel.

Q. What is Mosheim's opinion as to the origin of Deacons, and where they are first mentioned?

A. That they were the servants of the Church from

its first foundation. That they were the young men who carried out the corpses of Ananias and Sapphira (Acts v. 6, 10).

Q. How does Mosheim shew that *νεώτερος* means a Deacon?

A. He contends that our Lord himself appears to give this sense to the word, when (in Luke xxii. 26) he says *ὁ μείζων ἐν ὑμῖν, γένεσθω ὡς ὁ νεώτερος*. Christ himself explains the term *μείζων*, by *ἡγούμενος*, and it therefore is equivalent to ruler or presbyter: and instead of *νεώτερος*, he in the next clause uses *ὁ διακονῶν*, consequently *διακονῶν* and *νεώτερος* are synonymous. The passage of 1 Peter v. 5, is still more explicit. St Peter having solemnly exhorted the Presbyters not to abuse the power that was committed to them, adds *ὁμοίως, νεώτεροι, ὑποτάγητε τοῖς πρεσβυτέροις*.

Q. How does Mosheim explain the account which is given in the Acts of the appointment of Deacons?

A. He conceives that there had been a class of Deacons composed of Jewish Christians born in Palestine, who attended the Apostles at an early period, but "as they appeared to act with partiality in the distribution of alms among the native and foreign Jewish Christians, seven other Deacons were chosen by order of the Apostles, out of that part of the Church at Jerusalem which was composed of strangers, or Jews of foreign birth. (Acts vi. 1, &c.) Six of these new Deacons were foreign Jews, as appears from their names; the other one was from among the proselytes. The example of the Church of Jerusalem was followed by all the other Churches, in obedience to the injunctions of the Apostles; and of course they likewise appointed Deacons (1 Tim. iii. 8, 9)."

Q. What is Mosheim's account of the form of government in the primitive Church? Upon what texts of Scripture did he ground his opinion?

A. That each Church was composed of the people, the presiding officers, and the assistants or Deacons; but that the people were undoubtedly the first in authority, as appears from the Acts of the Apostles (i. 15; vi. 3; xv. 4; xxi. 22).

Q. Shew that the text (Acts vi. 3) does not prove his assertion.

Q. According to St Luke there were only 120 persons present at St Matthias's election, whereas it appears from St Paul (1 Cor. xv. 6) there were 500 believers in Jerusalem at this very time. Moreover the Apostles said, Look ye out candidates "whom *we* (not ye) may appoint over this business."

A. Why does St Luke's account of the controversy concerning the necessity of circumcision, give no countenance to the authority of the multitude in the primitive Church?

A. The deputation was sent from Antioch to Jerusalem to consult "the Apostles and Elders about this question," and not the people; then, the Apostles and Elders came together to consider of this matter; no mention being made of the multitude except that it kept silence. The mention of the brethren in the epistle sent was only the common style of such documents.

A. Mosheim quotes the Acts xxi. 22, "The multitude must needs come together; for they will hear that thou art come," to shew that the people were first in authority. Shew that it is inappropriate.

A. If the people really possessed the supreme authority, St James and the elders would have called them together to hear St Paul's report of the things God had done among the Gentiles, and not have left the matter to their zeal or caprice, nor would the proposed precaution have been adopted. St James and St Paul knew that the obligation of the Mosaic law had ceased. This, however, was not known to the great body of Jewish Christians at Jerusalem. Surely men who were so ignorant of the true principles of Christianity were *unfit* to govern a Church.

A. At what period, according to Mosheim, was a fixed president placed over the Presbyters at Jerusalem? With what jurisdiction?

A. On the dispersion of the Apostles. The jurisdiction of such presidents (then called Angels, but afterwards Bishops), during the first and second centuries only extended over one assembly, which was generally held in a private house. (For a disapproval of this, see the account of St James, in p. 19.)

Q. What was the origin¹ of Dioceses, Provinces, and Parishes?

A. In the time of Constantine the Eastern and Western Empires were each divided into seven districts, called *Dioceses* (διοικήσεις), which comprised about one hundred and eighteen *Provinces* (ἐπαρχίαι); each Province contained several cities, each of which had a district (παροιμία) attached to it; the Ecclesiastical Rulers of the Dioceses were called Patriarchs, Exarchs, or Archbishops, of whom there were fourteen; the rulers of the Provinces were styled Metropolitans (i. e. governors of the μητρόπολις or *mother-city*), and those of each city and its districts were called Bishops. So that the division which we now call a Diocese, in ancient times was a union of dioceses, and a Parish was a combination of modern parishes.

Q. Mention the principal privileges of Patriarchs².

A. (1) To ordain all the Metropolitans of the diocese, and to receive their own ordination from a Diocesan Synod. (2) To call Diocesan Synods, and to preside over them. (3) To receive appeals from Metropolitan Synods. (4) To censure Metropolitans, and also their suffragans when Metropolitans were remiss in censuring them. (5) They might delegate Metropolitans as their commissioners to hear Ecclesiastical causes in any part of the diocese. (6) They were to be consulted by Metropolitans in all matters of moment. (7) To communicate to their Metropolitans such imperial laws as concerned the Church, so that the Metropolitans might notify them to the Provincial Bishops. (8) Absolution of great criminals was reserved for them. (9) They were absolute and independent of each other.

Q. What were the principal duties of Metropolitans³?

A. (1) To regulate the elections of the Provincial Bishops, and either to consecrate or authorize their consecration. (2) To preside over the Provincial Bishops, and to decide controversies. (3) To call Provincial Synods, which all the Bishops were bound to attend. (4) To

¹ See "College Lectures on Ecclesiastical Antiquities," pp. 190—192; and the Index under these words.

² Ib. pp. 28, 29, and the Index.

³ Ib. p. 28, and the Index.

publish such Imperial laws and canons as were made either by the Emperors or Councils for the common good of the Church. (5) To give commendatory letters to such of the Bishops as had occasion to travel. (6) To take care of their vacant sees, and to procure a speedy election of a new Bishop.

Q. Give some account of the religious assemblies¹ of the early Church.

A. Pliny in his letter to Trajan, says, that the Christians assembled together on a fixed day; Justin Martyr calls it "Sunday" or "the Lord's day;" Ignatius, the day "of the Resurrection;" and others, "the day of light:" many, no doubt, assembled at other times. As they frequently met at day-break, and sometimes at night, their assemblies were called *antelucani*, and themselves *lucifugæ*, or light-haters. They had no churches or buildings set apart for their worship, but quietly assembled in the most retired places.

Q. ²After what manner were the assemblies of the early Christians conducted?

A. Portions of the Old and New Testaments were first read, and then the prayers, (according to a stated form), by the priest or minister, the congregation standing up on the Lord's day, but on other days kneeling towards the East. They chiefly prayed for all classes of Christians, for the civil powers, and peace, the people adding aloud at the end of each prayer, "Amen." Pliny says, "the Christians in their assemblies sang hymns to Christ as God," which confirms St Paul's account (1 Cor. xiv. 26). The sermon or exhortation succeeded; the sacramental bread and wine was distributed to the faithful; collections were made for charitable purposes; (on some occasions the martyrs were commemorated, and censures pronounced on offending members); and after taking a sacrament or oath, not to commit any immorality, they saluted each other and separated, to return again for the love-feast (*ἀγάπη*), of which all the members of the Church partook.

Q. Mention some particulars relating to the Agapæ³.

¹ See "College Lectures on Ecc. Antiq.," pp. 6—8.

² Ib. pp. 74—81.

³ Ib. p. 187.

Q. Pliny observes, that the Christians met on a stated day, in a harmless manner, to eat bread in common. At first they did so before the Eucharist, in the evening, in the place appointed for their religious meetings, and occasionally at the sepulchres of the martyrs. At a later period they met in their Churches, after the Eucharist; but, owing to some irregularities, it was enacted in the fourth and subsequent centuries that they should not be held in Churches.

Q. Give an account of the Catechumens¹.

A. They were the *κατηχούμενοι*, or *learners*, who were candidates for baptism. They were styled candidates (*candidati*), because they wore a white dress on their admission into the Church. Schools were instituted for their instruction, and a particular Church-service was adapted for their use. There was no specific rule as to their age at admission into, or how long they were to continue in, that class. It varied at different times, and according to the different usages of separate Churches; especially according to the proficiency of each individually. Bingham asserts that they were divided into four classes. (1) Those who were subject to private instruction. (2) Such as received public instruction. (3) Those who were occupied with devotional exercises. (4) Those who were duly qualified for baptism. This is a convenient, but unauthorized classification.

Q. Describe the manner of celebrating the Holy Eucharist².

A. In some places it was celebrated every day, in others on Wednesdays and Fridays, and in others on the Lord's day only. It was administered to those who were in full communion with the Church before they broke their fast, (sometimes early in the morning). If necessary, it was carried by the minister to the sick. The elements were ordinary leavened bread, and wine mixed with water. Justin calls it the Eucharistic wine and water, but Cyprian observes that it was not by Christ's command that the mixture was used. The Bishop or Presbyter consecrated the elements according to the usual solemn form, and the Deacons assisted in their distribution.

¹ See "College Lectures on Ecc. Antiq.," p. 17, and the Index.

² Ib. pp. 172—187, and the Index.

Q. State some particulars relating to Baptism¹.

A. We learn from Irenæus and Tertullian, that infants were capable of receiving baptism. Tertullian also mentions sponsors, who undertook to see that the child was educated as a Christian. Adults first became *catechumens*, then *competents*, and lastly the *faithful* and *perfect*. After serious preparation this Sacrament was generally administered by the Bishop or Presbyter at Lent and Whitsuntide, sometimes in fountains or rivers, sometimes in bed (*clinical* baptism), in houses, or in prisons; sometimes over the tombs of the martyrs; and lastly, even the dead are said to have been occasionally baptized. The candidates were generally dipped three times in the name of the Trinity. Tertullian speaks of their being afterwards anointed with oil; they also tasted honey and milk; in the case of adults the other Sacrament was administered immediately afterwards, and in the time of St Augustin the *communion of infants* was generally allowed. Tertullian advocates the postponing of baptism until the age of puberty, and it was not unusual in aftertimes to delay it for several years, and sometimes even to the hour of death.

Q. Mention some of the rites and ceremonies of the Antenicene Church².

A. The principal feast-days were the Lord's day, Easter, Pentecost, and their vigils, and subsequently the day of the Ascension. The most solemn fast was the eve of the Crucifixion; some fasted on Wednesdays, others on Fridays, and others on both. The week before Easter was a marked fast, and was called Quadragesima, from the hours during which it continued; but even Tertullian admits that the public fasts were not compulsory. The anniversaries of the deaths of the martyrs were kept as feasts, and offerings were also made on the same days by the opulent in memory of departed relatives, for the use of the poor and widows. Prayers were offered for all who had died in the Christian faith. Crosses made of metal were also worn to distinguish the Christian from the Heathen. The custom of exorcising demons, especially at baptism,

¹ See "College Lectures on Ecc. Antiq.," p. 109, et seq., and the Index.

² Ib. under each word.

was observed, and the power of working miracles was supposed still to exist in the Church.

On the Miracles in the Early Church.

Q. Who next to the Apostles possessed the power of working miracles?

A. It was not continued beyond those disciples upon whom the Apostles conferred it by the laying on of hands.

Q. When was it probably withdrawn?

A. As the number of those on whom the Apostles had conferred it diminished, the instances of miraculous powers would gradually diminish, and cease entirely when the last one died, which would be about the middle of the second century.

Q. Why is Ecclesiastical History silent as to the period of the cessation of miraculous gifts?

A. The prejudiced would be unwilling to believe in the cessation of the power, and the politic would not be unwilling to avoid the question by asserting in general terms that it existed. The Fathers affirm that miracles were performed, but they rarely produce a specific instance. Less scrupulous followers invented them, and their success led to continued impositions.

Q. Why do Gibbon and Middleton deny that miraculous powers continued in the primitive Church?

A. Because the Fathers (such as Irenæus and Tertullian) do not produce specific examples.

Q. Is this answer satisfactory?

A. Irenæus might feel that it was useless to allege them to those (heretics) who denied what was so notorious to all; but as he speaks of persons who had been raised from the dead being so poor as to require pecuniary assistance, and mentions that some so raised had lived for a number of years afterwards, he must have been familiar with such instances, although he allows they were only granted in urgent cases to the prayers of the whole Church.

Q. Does Tertullian quote any specific instances of miraculous powers being exercised?

A. In his Apology, when contending that the Heathen Gods were demons, he asserts that if one possessed by

them were brought before a Christian, it would obey him, and go out at once.

Q. Tertullian relates a specific miracle. Give some account of it.

A. Tertullian asserts in his Apology, that Marcus Antoninus became a protector to the Christians, because he and his army were, during an expedition into Germany, relieved from perishing by thirst by a shower of rain which fell in answer to the prayers of the Christians in his army. To prove this he quotes a letter of the Emperor, which he does not affirm that he had seen, in which he ascribes the deliverance to this cause. Now several Heathen writers record the facts, but Dion Cassius gives the credit of it to the magical arts of an Egyptian, and the Antonine column ascribes it to Jupiter Pluvius, which at once disproves Tertullian's statement as to the Emperor's letter, and is confirmed by the harsh treatment which the Christians experienced from this Emperor. There is no necessity for appealing to a miracle: the army was in distress, the Christians in it of course prayed, and a shower fell at a critical period; all were grateful; but although pious individuals might with justice be convinced of the reality of the miracle, it is more akin to superstition than religion to believe that God specially interfered on such an occasion. (This is the view taken by the Bishop of Lincoln, but many sober-minded authors see no difficulty in regarding the transaction as miraculous.)

Q. Explain what is meant by the "secret discipline" of the early Church.

A. We cannot learn, either from the Scriptures, the Apostolic Fathers, or Justin Martyr, that anything relative to their faith was to be concealed from the members of the Church. But, (probably owing to the persecutions and profane interruptions of the heathen), not only were unbelievers, but catechumens also, precluded from any knowledge of the time, place, or manner of the celebration of the Sacraments. Irenæus, Tertullian, and Clemens Alexandrinus, are the first who mention this custom. It fell into disuse after the time of Constantine.

Q. Certain valuable documents are alleged to be of early origin. Give some account of them.

Q. They are the "Apostolical Constitutions and Canons¹." Clemens Romanus is their reputed author, but it is generally supposed they were chiefly compiled in the second and third centuries, and did not assume their present form until the fifth. The eight books of the Constitutions contain the "rules and regulations of Christians in general, the constitution of the Church, the offices and duties of ministers, and the celebration of divine worship. The tone of morality which runs through them is severe and ascetic. The canons relate chiefly to various particulars of Ecclesiastical polity and Christian worship; the regulations which they contain being for the most part sanctioned with the threatening of deposition and excommunication against offenders."

Life of Constantine.

Q. What is known of the early life of Constantine?

A. He was born A. D. 274, and passed his early years at the court of Diocletian. When Galerius, after the abdication of Diocletian, created Severus and Maximinus Cæsars, without noticing Constantine's claims, and even attempted his life, he fled to Britain to his father Constantius Chlorus, and at his death, in the year 306, was there proclaimed emperor.

Q. Into what periods may his life be divided as far as concerns Christianity?

A. (1) From the issuing of the edict of Milan, in the year 313, to the assembling of the Council of Nice, in 325, during which period, although he tolerated all religions, he in fact established Christianity. (2) From A. D. 325 to A. D. 333, in which he assisted in fixing the doctrines and discipline of the Church. (3) From the year 333 to his death in 337, during which he openly opposed heathenism.

Q. Under what circumstances is Constantine said to have been converted to Christianity?

A. By seeing, as he was marching towards Rome (to encounter Maxentius, A. D. 312), at the head of his army, at noon-day, a luminous cross suspended in the air, with this

¹ A translation of the Apostolical Canons is inserted in the "College Lectures on Ecc. Antiq.," pp. 189—198.

inscription—*Τούτω νικά*—*By this conquer*, and in the night of the same day, by our Saviour appearing to him bearing a similar cross, and desiring him to make a military standard of the same shape.

Q. Some doubt the truth of this account. Why?

A. Because Eusebius is the only contemporary author who mentions it, and that only in his "Life of Constantine," written six-and-twenty years afterwards, subsequently to the death of the Emperor, and upon his authority alone, whereas the story must have been known to everybody, and even to the author himself. There might have been some foundation for it in Constantine's own mind, which after his victory might be strengthened, as *the standard* was really used in subsequent times.

Q. Some suspect the sincerity of Constantine's conversion. Why?

A. Because his putting to death his eldest son, his other cruelties and excesses, and his deferring his baptism to his last illness, were all inconsistent with the character of a sincere Christian. But surely every one must admit that he was not inferior to any of his pagan predecessors in moral worth. As to Christianity, he had publicly and consistently shewn the sincerity of his belief in its truth by protecting and fostering it for a great number of years, and in deferring his baptism, he only did what was very usual at that time, under the idea, if then administered, that the salvation of the recipient was undoubted.

Q. Enumerate some of the changes which Constantine effected in the internal administration of the Church.

A. He confirmed by law to the Church everything which had by its customs become part of its constitution. He granted to the clergy exemption from performing civil offices, and to their higher orders an independent jurisdiction over the whole clerical body. He also enforced, by the civil power, the awards which the Bishops had been accustomed to give, when the Christians, to evade the heathen magistrates, had voluntarily submitted to their judgment, and thus laid the foundation of all subsequent ecclesiastical jurisdiction.

Q. In what manner did he regulate the external economy of the Church?

Q. He assumed the complete control over its affairs. He appointed judges to decide all religious *controversies* both between the people and the clergy, and to define the limits of ecclesiastical provinces. He also, whilst he left the management of Provincial Synods to the Church, established as a right the power of convoking its general councils.

HISTORY OF THE CHURCH.

PART THE SECOND.

FROM THE ASSEMBLING OF THE COUNCIL OF NICE¹
TO THE COMMENCEMENT OF THE REFORMATION.

Lecture I.

ON THE RISE AND PROGRESS OF ARIANISM.

Q. Who was Arius?

A. A presbyter of the Church, and, as some suppose, master of the Catechetical School of Alexandria. He was so eminent for his learning and abilities, that he is said to have contested the primacy of the Ægyptian Church with Alexander, on the death of Achillas, A. D. 312.

Q. Under what circumstances did he first publish his heresy?

A. Alexander having, in an assembly of the presbyters of Alexandria, expressed his sentiments on the doctrine of the three Persons in the Godhead with great freedom, Arius openly accused him of Sabellianism. This charge being but feebly answered, a party (which was joined by the Meletian schismatics) was immediately formed against the Bishop by Arius, Colluthus, and others.

Q. What course did Alexander then pursue?

A. He first sent a letter, which was signed by the Clergy of Alexandria, to Arius and the presbyters who had joined him, to require them to abandon their error. When this remonstrance failed, he submitted the question

¹ A translation of the Apostolical, Nicene, Ancyran, Neo-Cæsarean, Gangran, Antiochian, Laodicean, Constantinopolitan, Ephesine, Chalcedonian and Sardican Canons, is given in the "College Lectures on Christian Antiquities," pp. 189—232.

to a council at Alexandria (A.D. 321), composed of Egyptian and Libyan bishops, and afterwards to an assembly composed only of the presbyters and deacons of Alexandria and Mareotis, and, in consequence of their decisions, Arius and his adherents were excommunicated.

Q. State the distinctive mark of Arianism.

A. Arius allowed to our Saviour all the attributes of Almighty God, except the incommunicable nature, or οὐσία (essence), which alone conferred them in a real and literal sense.

Q. How did Arius defend his heresy?

A. By shewing "that if the Father begat the Son, He who was begotten had a beginning of existence (ἀρχὴν ὑπάρξεως); therefore once the Son did not exist (ἦν ὅτε οὐκ ἦν); therefore he is formed from what once was not (ἐξ οὐκ ὄντων ἔχει τὴν ὑπόστασιν)." Socrates, E. H. i. 5.

Q. To what country did Arius withdraw when expelled from Alexandria? How was he received?

A. To Palestine, where he was cordially received by Eusebius, Metropolitan of Cæsarea, and others, who wrote to Alexander in his behalf, expressing their concurrence in his doctrine; but Philogonius, Patriarch of Antioch, and Macarius, of Jerusalem, coincided with the views of Alexander, as stated in a circular letter. A correspondence, still extant, was now carried on between Arius and his bishop, in which Arius modified his tenets so far as to admit the *actual* indefectibility of our Saviour.

Q. How did Constantine act?

A. When he (A. D. 324) was informed of these divisions, he wrote a long letter to Alexander and Arius jointly to exhort them to peace. It was carried into Egypt by Hosius, Bishop of Corduba, whom he had appointed to mediate between them; but after holding a council in which only some minor points were arranged, he returned to Constantine, and advised him to call a general council.

Q. Where and when was the first Œcumenical Council held? Who were the principal prelates that attended?

A. At Nicæa, in Bithynia, in the summer of A.D. 325. About 318 prelates, chiefly belonging to the Eastern provinces, besides a number of priests, deacons, and other functionaries, were present. Hosius, Alexander (attended

by Athanasius, then 27 years of age), Eustathius, Patriarch of Antioch, Macarius of Jerusalem, Cæcilian of Carthage, Leontius of Cæsarea in Cappadocia, and Marcellus of Ancyra, took the lead in the proceedings. About 13, (or 17, or 22,) Arian bishops, with the two Eusebiuses at their head, also attended. Alexander, Eustathius, and Hosius, were the presidents.

Q. Was the Bishop of Rome represented in this Council?

A. Sylvester, "Bishop of the Royal City of Rome," (Euseb. *in vita Const.*), in consequence of his old age, was not present; but his presbyters Vitus and Vincentius supplied his place.

Q. What course was pursued by the Arians?

A. Arius boldly stated his opinions; after this a discussion followed, in which Athanasius and Marcellus defended the Catholic, and Eusebius of Nicomedia, Maris, and Theognis, the Arian doctrine. The Arians presented a Creed drawn up by Eusebius of Cæsarea, in which, though the words ἐκ τῆς οὐσίας or ὁμοούσιος were omitted, every other attribute of God was bestowed on the Son, and the three persons were confessed to have a real existence, and to be ἀληθινῶς, Father, Son, and Holy Ghost.

Q. In what manner was the orthodox decree of the council drawn up?

A. Hosius drew it up, and all (Arius and his abettors were mentioned by name) who favoured the heretical tenet were anathematized.

Q. State briefly the *plain* question in dispute.

A. Whether our Lord was God in as full a sense as the Father, though not to be viewed as separable from him; or whether, as the sole alternative, he was a creature; i. e. whether he was literally of, and in, the one Indivisible Essence which we adore as God, ὁμοούσιος Θεῷ, or of a substance which had a beginning. The Arians said he was a creature, the Catholics, that he was very God. (Newman's Arians, p. 272.)

Q. Did Constantine take any part?

A. After destroying the papers which contained the mutual recriminations of the two parties, he opened the council with a suitable address; was present at its discussions; and when the decision was announced, declared that all who opposed it were enemies to the state, and should suffer banishment.

Q. Did the Arian party submit?

A. Eleven of the thirteen dissentient Bishops received as articles of peace the Creed with its anathemas, Eusebius of Nicomedia and the other accepted the *ὁμολόγιον*, but declined acquiescing in the anathema against Arius. Arius himself also submitted, and was pardoned on condition that he did not return to Alexandria. Eusebius was subsequently sent into exile for some political offence, and Arius, apparently for the same cause, was banished with his adherents into Illyria.

Q. State the subsequent history of Arius.

A. About five years after the council (A. D. 330) he professed his acquiescence in its Creed, and through the influence of Eusebius was summoned to court. Constantine gave him a favourable reception, and sent him with his injunctions to Athanasius (now Primate of Egypt) to receive him into communion. Athanasius refused to comply, and was banished to Gaul; a council at Jerusalem restored Arius, and he returned to Alexandria; but being recalled to Constantinople, he died the night before he was to have been reconciled to the Church, A.D. 336.

Q. State some acts of the Council of Nice, exclusive of the condemnation of Arius.

A. The controversy concerning the time of celebrating Easter was decided in favour of the practice of the Western Churches; the troubles, excited by Novatian in opposing the re-admission of the lapsed to the communion of the Church were settled; the Meletian schism was condemned; the jurisdiction of the greater bishoprics was exactly defined; and several other regulations were made.

Q. In what did the Meletian schism consist?

A. Meletius, Bishop of Lycopolis in Egypt, had been deposed by Peter, Bishop of Alexandria, whose jurisdiction extended throughout Egypt, after being convicted of burning incense to idols. Meletius upon this established a separate communion and exercised the power of ordination. The sixth canon of the Council of Nice confined this power to the Patriarch of Alexandria, and the Synodal Epistle directs that those who had been ordained by Meletius, should, after having been confirmed by a more holy ordination, be admitted into communion on condition that they should consider themselves inferior to those who had been ordained by Alexander.

Q. What were the authentic records of this council?

A. The Synodal Epistle, addressed to the Church of Alexandria, the Creed, and twenty Canons.

Q. What is known of the life of Athanasius?

A. In the year 325 he attended, as his presbyter at the Council of Nice, Alexander, Bishop of Alexandria, and succeeded him in 326. Councils were held against him at Cæsarea and Tyre (333—335) by the Eusebians, and in 335 he was banished to Treves in Gaul, where he engaged Constantine II. and Constans on his side, and was restored soon after the death of Constantine I. in 337. In the year 341 he was again sent into exile by the Synod of Antioch, acting under the influence of Constantius, and went to Rome, where the Bishop Julius, in accordance with the decision of a Synod, received him into communion. After the council of Sardica in 347, Constantius being threatened by Constans with a civil war if he refused, Athanasius was again restored in 349. In 356 Constantius again deposed him; he retired into upper Egypt until the Emperor's death in 361; he then returned, and occupied his see in peace for eleven years.

Q. Under what circumstances did the Council of Sardica¹ meet?

A. In the year 347 Constans and Constantius agreed to convene an ecclesiastical assembly at Sardica, a city of Mœsia, on the confines of their territories; about 380 bishops, of whom 76 were Arians, attended. Hosius presided, but the Arians, alleging that Athanasius ought not to have a seat, withdrew from the Synod to the neighbouring town of Philippopolis, where they excommunicated Julius of Rome and Hosius, and confirmed the sentence against Athanasius; whereas the Council at Sardica confirmed the decree made at Rome in his favour. This was the commencement of the schism between the Eastern and Western Churches.

Q. Give with dates the names of the Roman Emperors from Constantine to the end of the century.

A. Constantius reigned in the East from 337 to 350, and was sole emperor from 350 to 361. Of the joint emperors in the West, Constantine died in 340, and Constans in 351. After Constantius came Julian until 363, and Jovian for seven months. Valentinian then became em-

¹ A translation of the Sardican Canons is given in "College Lectures on Christian Antiq.," pp. 230—232.

peror of the West in 364, and was succeeded by Gratian (who died 383), and Valentinian II. who died 392. Valens was Emperor of the East from 364 to 378, and Theodosius, who conquered Eugenius the usurper of the West in 394, became sole emperor until 395. He was succeeded by his sons, Arcadius (who died 408) in the Eastern, and Honorius (who died 423) in the Western Empire.

Q. Give some account of the heretical party in the Church from A.D. 325 to A.D. 337.

A. Eusebius, Bishop of Nicomedia, who was its real leader, soon regained the confidence of Constantine, and prevailed upon him to recall Arius and his adherents, A.D. 328. The Eusebians now became a court political party, and supplanted the Catholics by slanderous accusations. Eustathius, Bishop of Antioch, having refused to admit some of their leaders into communion, and accused Eusebius of Cæsarea of violating the Nicæan faith, they assembled a council of their own partisans, which, on certain charges of heresy and immorality, deposed him, and prevailed on Constantine to banish him and his adherents, A. D. 331. Marcellus of Ancyra in Galatia, another opponent, was dispossessed on a charge of Sabellianism. After failing to convict Athanasius of political offences, they joined with the Meletians, and summoned him to councils at Cæsarea and Tyre (333—335), on a charge of desecration, and after sending the leaders of their own party to investigate it in Mareotis in Egypt, as soon as they returned he was condemned of various offences, deposed, and prohibited from returning to Alexandria. Constantine again confirmed their decision, and banished him into Gaul, A.D. 336. By these and similar means they were in possession of the sees of Constantinople, Heraclea, Ephesus, Ancyra, the Cæsareas, Laodicea, Alexandria, and most of the Eastern Churches, at the time of the death of Constantine.

Q. Review the proceedings of the Eusebians from the death of Constantine to the death of Constans (A. D. 337—350).

A. Although Athanasius was restored through the influence of Constans and Constantine II., Constantius soon recommenced the persecution of the Catholics, and Athanasius, with numerous ecclesiastics of the Eastern empire, in

the years 340 and 341 fled for refuge to Rome, where Julius the Bishop held a provincial council, in which the charges against Athanasius and Marcellus were declared to be untenable, and another general council was demanded. Upon this the Eusebians took the opportunity of the presence of the bishops of their own party at the dedication of the great Church at Antioch (341), to hold a council, in which they confirmed the decisions of their former councils at Cæsarea and Tyre (333—335), and attempted to draw up such a creed as would satisfy the Western Church. Having failed to give satisfaction, the Council of Sardica met in 347. Athanasius and Marcellus were restored to their sees, and nothing of great importance took place until after the death of Constans.

Q. Explain the symbol of the Semi-arians.

A. They substituted *ὁμοιούσιον* for the orthodox *ὁμονούσιον* alleging, that "if the word *οὐσία* denoted *πρώτη οὐσία* or an individual being, then *ὁμονούσιον* seemed to bear a Sabellian meaning, and to involve a denial of the separate personality of the Son. On the other hand, to include two distinct persons (or *ὑποστάσεις*) under the term, was, as it were, to extend the *οὐσία*, as in the case of created things; as if it were some common nature, either divided in fact, or one merely by abstraction."

Q. What contradictions did the Semi-arian creed involve?

A. That the Son was born before all times, yet not eternal; not a creature, yet not God; of his substance, yet not of the same substance; and his exact and perfect resemblance in all things, yet not a second Deity. (Newman's Arians, pp. 318...320.)

Q. Into how many classes were the Arians divided, after Constantius became sole emperor, A. D. 351?

A. (1) The genuine Semi-arians, with Basil of Ancyra and George of Laodicea at their head, who held that the Son was *ὁμοιούσιος*, i. e. similar to the Father in his essence, not by nature, but by a peculiar privilege. (2) The Eusebians, under Acacius of Antioch, who were called Homœans from neglecting to mention the *οὐσία* altogether as unscriptural. (3) The party of Aetius, a deacon of Antioch, and Eunomeus, Bishop of Cyzicus, who reverted to pure Arianism, and held that Christ was *ἐτεροούσιος* or *ἀνόμοιος*, i. e. unlike the Father, as well in his essence as in other respects.

Q. Give a brief account of the Councils held between the death of Constans and Constantius (A. D. 350—361.)

Q. (1) That of Sirmium A. D. 351, when the Semi-arians deposed Photinus its Bishop, and condemned the doctrine of Marcellus of Ancyra.

(2) Those of Arles in 353, and Milan in 355 (Eusebian), in which many of the Western Bishops joined in condemning Athanasius; Liberius of Rome, Hilary of Poitiers, Lucifer of Cagliari, and others, were deposed for declining to do so. George of Cappadocia was made Bishop of Alexandria, and Felix, the Arian, of Rome.

(3) The second at Sirmium, in 357, against Photinus, which, under the influence of the Anomœan Bishops, Ursacius and Valens, declared all definitions concerning the substance of the Son as unscriptural, and beyond the understanding of men. This was called the second or Homœan creed of Sirmium. But Basil called a synod next year at Ancyra¹, which decided in favour of the Semi-arians.

(4) That of Antioch, A. D. 358, in which Aetius, Eudoxius of Antioch, Acacius, and Eunomius, got a decision in favour of the Anomœans. Liberius of Rome, although he continued a Catholic, signed an Arian creed, and was restored.

(5) In the year 359, the Anomœans, in conjunction with some Homœousians, prepared a creed which merely asserted that the Son was "like unto the Father in all things" (*ὅμοιος κατὰ πάντα*), in accordance with the Scriptures. After various debates at the Oriental Council at Seleucia in Isauria, and the contemporaneous Western Council at Ariminum (Rimini) in Italy, this creed was *apparently* adopted by all parties.

(6) In 360 the Arians deposed, at Constantinople, Macedonius its Semi-arian Bishop. In 361 Meletius, Bishop of Antioch, was deposed.

Q. What was the state of religious affairs under Julian? (A. D. 361—363.)

A. He tolerated all religions and sects, renounced Christianity, and endeavoured to re-establish paganism. He wrote against the Christians; forbade them to teach the liberal arts and sciences; granted permission to the Jews to rebuild the temple; recalled and restored all the

¹ A translation of the Ancyran Canons is given in "College Lectures on Christian Antiq.," pp. 203—206.

exiled bishops, except Athanasius, whom he compelled to leave Alexandria; and deprived all Christians of their privileges.

Q. Did Jovian imitate his predecessor?

A. No; he declared himself in favour of the Nicene doctrine; restored the privileges of the Church; patronized Athanasius, and restored the exiled bishops.

Q. Were the reigns of the emperors from Valentinian favourable to the Nicene faith?

A. Valentinian favoured the Catholics, without persecuting either Christians or pagans. Valens, probably at the instigation of Eudoxius, the Arian Bishop of Antioch, notwithstanding the efforts of Basil the Great and Gregory Nazianzen, persecuted both the Homœousians and the Orthodox. Gratian was a friend to the Orthodox. He also tolerated the Arians, but prohibited the Eunomians, Photinians, Manichees, and Donatists, from holding religious assemblies. He was the first emperor who laid aside the title of Pontifex Maximus; and lastly, Theodosius fully established the Catholic Faith.

Q. Give some account of the hypotheses of Apollinaris, Photinus, and Macedonius.

A. Apollinaris of Laodicea, in maintaining the Divinity, denied in some measure the humanity of Christ. He thought that the body assumed by Christ was endowed with a sensitive and not a rational soul; and that the Divine Nature performed the functions of reason, and supplied the place of what we call the Mind. Photinus of Sirmium maintained that Christ was the Son of God, and even God, because the Divine Word was united with his human nature, and that the Holy Ghost was not a distinct person, but a celestial virtue proceeding from the Deity. Macedonius of Constantinople considered the Holy Ghost as a Divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son.

Q. In what Council was the heresy of Macedonius condemned, by whom was it called, and in what year did it meet?

A. The Council of Constantinople, which was attended by 150 oriental bishops, and is called the Second General

Council. It was summoned by Theodosius the Great, A.D. 381.

Q. Who presided? Was the Bishop of Rome represented?

A. Timothy of Alexandria, and others in succession. Neither Damasus Bishop of Rome, nor any Western bishop, was present or represented.

Q. What are the authentic records of the second Œcumenical Council?

A. Seven Canons¹, its Creed, and its Synodal Letter to Theodosius.

Q. State the purport of the first three Canons.

A. The first confirms the Nicene Creed, and anathematised every heresy, "especially that of the Eunomians or Eudoxians, and that of the Semi-arians or Pneumatomachi, and that of the Sabellians, and that of the Marcelians, and that of the Apollinarians." The second declares that each bishop should alone regulate his own diocese. The third decrees that the Bishop of Constantinople shall have the Primacy of honour after the Bishop of Rome, because that Constantinople is new Rome.

Q. In what matter were the decrees of the Second General Council sanctioned?

A. Theodosius the elder, in consequence of receiving an epistle from the Synod, informing him of its decisions, and requesting his sanction to them, published an edict which ordered all Churches to be given up to bishops who held the Catholic doctrine of the Trinity.

Q. How do you shew that the Synod of Constantinople, held under Theodosius the Elder, was a general Council?

A. The Egyptian Churches certainly did not at first acknowledge it to be so, nor was its creed approved of by the next General Council of Ephesus, held A.D. 431; but the fourth Œcumenical Synod, held at Chalcedon in 451, allowed its creed to be of equal authority with that of Nice, and from that time all Churches have accounted it to be the Second General Council.

¹ For a translation of the whole of the Canons, see "College Lectures on Christian Antiq.," pp. 219—221.

Q. Where did the Nicene Creed originally end? What was added by the Second General Council?

A. With the article of belief, "in the Holy Spirit" (*εἰς τὸ ἅγιον πνεῦμα*), then followed the anathema against those "who said that there was a time when the Son of God did not exist; or that he did not exist before his birth; that he was created or liable to change," &c.; but this the Council of Constantinople omitted, and added, "the Lord, the giver of life, who proceedeth from the Father, who with," &c. In the Latin translation of the 7th Act of the second Council of Nice, *filiogue* occurs, but it is wanting in the Greek copy.

Q. Account for the Arianism of the Barbarians.

A. Ulphilas, Bishop of the Goths, a man of great talents and influence, had visited Constantinople in the reigns of Constantius and Valens, and become a convert to Arianism. He soon propagated this doctrine in his own country, and as the leaders of the tribes who afterwards invaded the empire followed the example of the Goths, Arianism was thus widely diffused. Their persecution by Theodosius drove many of the Arian teachers to take refuge with the Barbarians, whose cause, when contending with the orthodox emperors, they would naturally espouse.

Q. Mention two circumstances which led to the extinction of Arianism.

A. (1) The conversion of Clovis (A.D. 496), and his subsequent zeal for the Catholic faith; (2) the persevering efforts of the Emperor Justinian for the extinction of all heresy.

Q. In what two countries was Arianism longest known? When did it become extinct?

A. (1) It flourished in Spain until A.D. 585, when Recared, an orthodox monarch, partly by force, and partly by holding the Council of Toledo in 589, extirpated it from his kingdom. (2) In the kingdom of the Lombards in Italy (569); but the accession of an orthodox queen, and the conversion of her subjects by the Catholic bishops, soon afterwards terminated the controversy. "From the date of this Council (381) Arianism was formed into a sect exterior to the Catholic Church; and taking refuge among the barbarian invaders of the Empire, is merged among

those external enemies of Christianity whose history cannot be regarded as strictly ecclesiastical. Newman, p. 421.

Q. When did the Roman Senate first recognize Christianity as the religion of the Empire?

A. In the year 388.

Q. Who is considered the first martyr to religious dissent? What is known of his life and sect?

A. Priscillian, a Spanish bishop. Being accused of Manicheism, he was condemned by a Council at Saragossa (in 380), and banished from Spain by Gratian: but he was soon restored. He was again accused before Maximus (who had assassinated Gratian, and ruled in Gaul,) in 384, when he and several of his associates were executed at Treves.

Q. What were the probable opinions of the Priscillianists?

A. They probably disputed the *reality* of Christ's Birth and Incarnation; maintained that the universe was not created by the supreme Deity; believed in the Gnostic Æons; and denied the resurrection of the body.

Q. Name some of the contemporaneous sects.

A. Aridæans, Messalians, and Euchites. The Antidico-Marianites, and the Collyridæans; the former held that the Virgin Mary did not always remain a virgin: the latter worshipped her as St Mary, and offered Collyridæ, or cakes, to her.

Q. Among what nations did Christianity gain admission during the fourth century?

A. It was introduced among the Armenians by Gregory, who was consecrated their bishop by Leontius, Bishop of Cappadocia; among the Æthiopians by Frumentius, who was consecrated their bishop by Athanasius; among the Georgians by a female captive; among the Goths, whose bishops were Ulphilas and Theophilus; and among the Gauls (if not previously) by Martin, Bishop of Tours, who was styled the "Apostle of the Gauls."

Q. What circumstances induced whole nations to embrace Christianity?

A. Their admiration of the God who secured such great victories to Constantine, and their wish to propitiate him, and his successors, by embracing their faith. The

zeal also of the Christian bishops and missionaries, who preached among them, translated the Scriptures into their languages, and demonstrated by their conduct and example the superiority of the Christian over their degrading superstitions, had considerable effect.

Q. Did they suffer, in the fourth century, from any pagan persecutions?

A. Athanaria, king of the Goths, persecuted those of his nation who embraced Christianity; and Sapor II. king of Persia, set on foot three persecutions, the last of which continued forty years, and caused the destruction of an incredible multitude.

Lecture II.

THE ŒCUMENICAL COUNCILS OF EPHESUS, CHALCEDON, AND
CONSTANTINOPLE.

Q. STATE, briefly, the origin of the Nestorian controversy.

A. The decrees of councils had decided that Christ was truly God, and at the same time truly man; but nothing had been determined as to the *mode* and *effects* of this union. The Egyptian Church leaned to the doctrine of Apollinaris of Laodicea, who taught that as the divine nature (Logos) supplied in Christ the place of the spiritual and intellectual principle, and thus constituted *his mind*, he could not in this sense be perfect man, and thus they confused his two natures. To avoid this the Syrian doctors so carefully distinguished the man from the God in Christ, that they were accused of dividing the *person* of Christ into *two* persons. Nestorius, a native of Syria, and presbyter of Antioch, who became Bishop of Constantinople (in 328), openly advocated the Syrian theology, and thus gave rise to the controversy called by his name.

Q. On what occasion did the Nestorian controversy break out?

A. Anastasius, a presbyter of Constantinople, and friend of Nestorius, in a public discourse delivered A. D. 428, inveighed against the title Θεοτόκος, or mother of God, which was now more frequently attributed to the Virgin Mary, in the Arian controversy, than it had formerly been; and gave it as his opinion, that she ought rather to be called Χριστοτόκος, i. e. Mother of Christ, since the Deity can neither be born nor die, and therefore the Son of Man alone could be born from an earthly parent. Nestorius applauded and defended these sentiments, but was opposed by some monks, who maintained that the Son of Mary was God incarnate, and stirred up the populace against his doctrine.

Q. Who was the opponent of Nestorius? and what reasons have been assigned for his violence?

A. Cyril, Bishop of Alexandria. Mosheim thinks that Cyril joined Celestine, Bishop of Rome, against Nestorius, from a jealousy of the rising power of the see of Constantinople, and from indignation at some of the Egyptian monks who had adopted his sentiments.

Q. State briefly the course adopted by Cyril of Alexandria to procure the condemnation of Nestorius.

A. Cyril and Nestorius having both written to Rome, Celestine assembled a council in August 430, in which the opinions of Nestorius were condemned, and he was ordered, on pain of excommunication, within ten days of receiving their determination, to conform to the Catholic usage. The sentence was communicated to John, Bishop of Antioch, Juvenal of Jerusalem, and others; and some assert that Celestine requested Cyril to see it carried into effect. In September Cyril called a council, which decided on putting the Roman sentence into execution. Four bishops carried to Nestorius the synodal letter to this effect, together with a confession of faith, and twelve anathemas [supplied by Cyril; but he prevailed on Theodosius the younger to call a general council, which met at Ephesus¹, at Whitsuntide in the following year, A.D. 431.

Q. The council did not come to an unanimous decision. Why?

A. Cyril of Alexandria, Juvenal of Jerusalem, and Memnon of Ephesus, with the Egyptian and Syrian bishops, after waiting in vain for sixteen days for the arrival of John of Antioch, and the legates of Celestine, proceeded to act, with Cyril as president, and on the following day declared Nestorius to be fallen from the episcopal dignity, and separated from sacerdotal communion. Next day the Emperor and the Church of Constantinople were apprised of the sentence. Five days afterwards John of Antioch and other Eastern bishops arriving, held a council, in which Cyril and his writings were condemned. On the 11th of July, the legates of Celestine having arrived, they in conjunction with the party of Cyril, gave judgment against Nestorius,

¹ A translation of the Canons of the Council of Ephesus is given in College Lectures on Christian Antiq., pp. 222—224.

and annulled the sentence passed upon Cyril and Memnon by the party of John of Antioch. Theodosius then ordered Nestorius to retire to a convent, and imprisoned Cyril and Memnon. At length, however, Nestorius was anathematized and deposed, and peace was restored in the year 432.

Q. A want of regularity has been alleged against the general Council of Ephesus. Does this affect its authority? Was Nestorius condemned unheard?

A. As the whole Church at length approved of the sentence; as Nestorius was called on three times for his defence, and was only condemned after his writings had been examined; as a considerable delay took place before he was finally deposed; there cannot be any reasonable doubt of the justice of the sentence.

Q. Did the decision of the Council of Ephesus extinguish Nestorianism?

A. By no means: the writings of Nestorius were widely circulated, especially in Assyria and Persia, chiefly by the activity of Barsymas (451), bishop of Nisibis, who induced the Persian king to found a Nestorian school, from whence teachers were afterwards sent into Egypt, Syria, Arabia, India, Tartary, and China.

Q. Did the Council of Ephesus condemn any other heresy besides that of Nestorius?

A. In the first and fourth of its eight canons Celestius is condemned by name, and as he was the pupil of, and held the same opinions as, Pelagius, Pelagianism was in fact decided to be a heresy.

Q. Give some account of the rise of Pelagianism.

A. Pelagius (or Morgan), a native of the British Isles, and Celestius of Ireland, were two monks, who went to Rome, about the beginning of the fifth century, where they enjoyed considerable reputation, and propagated their opinions in a private manner for several years. On the approach of the Goths to Rome, A.D. 410, they retired to Sicily, and thence to Africa, where they published their tenets more openly. Celestius was condemned at Carthage, in 412, but Pelagius passed over into Palestine, where, by his equivocal answers and affected submission, he deceived (A.D. 415) a Council at Diospolis, and in

revenge raised a persecution against St Jerom, the first who wrote against him. He also wrote four books on free-will, which were answered by St Augustin. His tenets were condemned by several African councils, and three successive bishops of Rome, and at length both Pelagius and Celestius were driven from all the Churches.

Q. Mention briefly the chief Pelagian tenets.

A. They asserted that there was no such thing as *original* sin, and no necessity for internal divine grace; that we were born pure, and that our natural faculties were sufficient to lead us to the practice of piety and virtue; that good works are the only conditions of salvation; that baptism was not a sign and seal of the remission of sins, but a mark of admission to the kingdom of heaven.

Q. A bishop of Rome gave two contrary decisions on the Pelagian controversy. State the circumstances.

A. Celestius having in person, and Pelagius by letter, denied to Zosimus, Bishop of Rome, that they held the doctrines imputed to them, were declared by him to be orthodox; but afterwards, when the bishops of Africa had explained the fallacy of their arguments, Zosimus instituted a more searching examination, upon which Celestius withdrew from Rome, and the Pelagian tenets were formally condemned.

Q. Into what error did many of the opponents of Nestorianism fall?

A. Eutychianism, or the Monophysite doctrine, which *confounded* the Persons of the Godhead, by maintaining that there was only one nature in our Saviour Jesus Christ after his incarnation. It was propagated by Eutyches, an archimandrite, or abbot of a monastery at Constantinople, about A.D. 446.

Q. Who first attempted to punish Eutyches? What was the result?

A. Flavianus, Patriarch of Constantinople, in the year 448, held a council to examine into his tenets, which, when he refused to appear before it, or retract his error, degraded him from his orders, and deprived him of his office. Hereupon Eutyches appealed to a general council, which, in accordance with the order of Theodosius, met at

Ephesus, A.D. 449. Dioscorus, Patriarch of Alexandria, was the president, and Leo, Patriarch of Rome, was represented by three legates, of whom Hilary the deacon was one. Flavianus being condemned, appealed to a free general council, upon which he was so cruelly used that he died shortly afterwards. Hilary also had some difficulty in escaping. Leo now requested Theodosius to call a general council in Italy to hear the appeal of Flavianus; but he declined to interfere. At length Marcion, his successor, complied, and summoned it to meet at Nice, A.D. 451; but it finally met at Chalcedon. The council held in 449 was called the Latrocinium, from the violence of its proceedings.

Q. Give a brief account of the fourth general council at Chalcedon¹.

A. It was attended by 630 bishops, and presided over by twenty lay-commissioners of consular and senatorian rank appointed by the Emperor; the legates also of Leo were present. Eutyches and Dioscorus were condemned, and the creeds of the three general Councils of Nice, Constantinople, and Ephesus, were confirmed.

NOTE:—There are but four things which concur to make complete the whole state of our Lord Jesus Christ: his Deity, his manhood, the conjunction of both, and the distinction of the one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth: Arians, by bending themselves against the Deity of Christ; Apollinarians, by maiming and misinterpreting that which belongeth to his human nature; Nestorians, by rending Christ asunder, and dividing him into two persons; the followers of Eutyches, by confounding in his person those natures which they should distinguish. Against these there have been four most famous ancient general councils: the council of Nice to define against Arians; against Apollinarians the council of Constantinople; the council of Ephesus against Nestorians; against Eutychians the Chalcedon council. In four words, *ἀληθῶς, τελῶς, ἀδιαρέτως, ἀσυγχύτως*, truly, perfectly, indivisibly, distinctly; the first applied to his being God, and the second to his being Man, the third to his being of both One, and the fourth to his still continuing in that one Both: we may fully by way of abridgment comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies. Within the compass of which four heads, I may truly affirm, that all heresies which touch but the person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, may be with great facility brought to confine themselves. (Hooker, Ecc. Pol. v. 54, 10.)

¹ A translation of the Canons of the Council of Chalcedon is given in "College Lectures on Ecc. Antiq." pp. 224—229.

Q. Give the purport of two canons passed at two general councils with respect to the sees of Rome and Constantinople.

A. After the third canon of the general Council of Constantinople, held A. D. 381, which decreed that "the Bishop of Constantinople shall have the primacy of honour after the Bishop of Rome, because that Constantinople is new Rome," had been read, the Council of Chalcedon (held A. D. 451), in its 28th canon, added, "We decree the same things respecting the privileges of Constantinople, new Rome. For the Fathers properly gave the Primacy to the throne of the elder Rome, because that was the imperial city, and gave equal privileges to New Rome, judging with reason, that the city which enjoyed equal privileges of sovereignty with the elder Rome, should also be magnified like her in ecclesiastical matters, being the second after her. And [we decree] that the Metropolitans only of the Pontic, and Asian, and Thracian dioceses, and moreover the bishops of the aforesaid dioceses who are amongst the barbarians, shall be ordained by the Church of Constantinople; each Metropolitan ordaining the Bishops of the Province, but the Metropolitans shall be ordained by the Bishop of Constantinople."—See "College Lectures on Ecclesiastical Antiquities," pp. 219—224.

Q. To what portion of a canon of the Council of Chalcedon did the legates of Leo, Bishop of Rome, object? How were their arguments answered?

A. They objected to that portion of the 28th canon which gave the same prerogatives to the Bishop of Constantinople as to the Bishop of Rome, and to his having an unlimited power of consecrating bishops. They asserted that these powers were contrary to the sixth canon of the Council of Nice, which they alleged began thus: "The Church of Rome has always had the primacy, therefore also Egypt has it, so that the Bishop of Alexandria has authority over all; for this also has been customary to the Bishop of Rome." Aetius, the Archdeacon of Constantinople, answered them by quoting the canon as it was usually read: "Of the primacy of the Roman Church, or of the bishops of other cities. It is of ancient custom that the Bishop of Rome shall have the primacy, that he shall govern the

suburbicarian district, and all the province by his own care. But as regards the parts of Egypt, that the Bishop of Alexandria shall have the care of all them."

Q. What was the original jurisdiction of the Bishop of Rome?

A. It extended over the ten suburbicarian districts, which included a large part of Italy, together with the islands of Sicily, Sardinia, and Corsica.

Q. The canons of a council conferred certain privileges on the Church of Rome. (Lectures on Ecc. Antiq. p. 230.)

A. The Council of Sardica, A. D. 347, decreed, "That when the Bishop of Rome thinks fit that the cause of a bishop should be examined a second time, he ought to write to the bishops next adjoining to his province, that they should examine the whole matter with care and exactness; that he must also be empowered to send legates in his own name to this new synod, unless he think it more convenient to leave the judgment of the cause to the neighbouring bishops of the province only, without sending thither his legates." Another canon decrees, "That for the *honour* of St Peter," such an appeal might be made to the Bishop of Rome; and a third, "that a bishop deposed by a synod of the province, who desires this new decision, must not be expelled his see, till the Bishop of Rome has determined whether the cause ought to be determined anew."

Q. Were these decrees considered to be binding upon the Church? Give reasons to support your opinion.

A. No: because (1) The Eastern Church never received, and the African Church expressly disclaimed them. (2) The Roman Church itself never considered the Synod of Sardica to be a general council. (3) Its canons were not ratified by the Council of Chalcedon. (4) The Western Church never alluded to this privilege of the Roman see when they requested Theodosius (A. D. 407) to summon a general council.

Q. Two instances are quoted by Romanists to prove the early appellate jurisdiction of that see. What are they?

A. (1) In the year 341 or 342 Athanasius claimed the protection of Julius, Bishop of Rome, against the Arians, and was restored through his influence. (2) Chrysostom, about A. D. 403, appealed to Innocent to obtain a reversal

of the sentence of deposition pronounced against him by a factious synod at Chalcedon.

Q. The Bishops of Rome possessed a peculiar source of influence previously to the Council of Sardica (A.D. 347). Whence did it arise?

A. From their being the heads of the only Church of Apostolic foundation in the West, their opinion upon all questions of Apostolic customs and doctrines were eagerly sought after, and their letters (*Epistolæ decretales*) written in answer to such inquiries, which soon assumed a tone of authority, were held in great estimation in the Western Churches.

Q. How was the dignity of the Roman bishops limited even in Italy?

A. The Diocesis Romæ was the only part where they had full patriarchal privileges. The Bishop of Milan exercised something equivalent to patriarchal power in the Diocesis Italiæ; and, at a later period, the bishoprics of Aquileia and Ravenna became independent hierarchies.

Q. Under what circumstances did the Roman bishops first acquire jurisdiction beyond Italy?

A. The province of Illyria originally belonged to the Western Empire, and during the Arian controversy had adhered to the decrees of the Council of Nice. Afterwards, when Gratian divided Illyria into East and West, and annexed the former to the Eastern Church, the Bishops of Rome prevailed upon the Bishops of East Illyria to allow the Bishop of Thessalonica to exercise patriarchal rights over them as his vicar, an arrangement that was never abolished. Under somewhat similar circumstances the Bishop of Arles became their vicar in Gaul (A.D. 417).

Q. How were the attempts of the Bishops of Rome to establish a jurisdiction over the African Churches defeated?

A. Zosimus (about 418) by palming upon them the decisions of the Council of Sardica for those of the Council of Nice, induced them to restore a deposed presbyter named Arius; but on a subsequent occasion, after the imposture was discovered, the African bishops forbade their clergy to appeal to foreign bishops.

Q. By what means did Leo the Great, Bishop of Rome (A.D. 440—461), extend the influence of that see?

Q. By alleging that its privileges were derived directly from St Peter, and not from custom ; and procuring a decree from Valentinian III. (A.D. 445), in consequence of a dispute with Hilary, Bishop of Arles, which constituted the Bishop of Rome the head of the whole Western Church. The Catholic Bishops of Africa also at length, when oppressed by the Arians, allowed Leo to exercise the rights of a patriarch in their churches.

Lecture III.

ON THE GENERAL HISTORY OF THE CHURCH FROM THE COUNCIL OF CHALCEDON TO THE BEGINNING OF THE CONTROVERSY CONCERNING THE WORSHIP OF IMAGES. A.D. 451—726.

Q. At what period was Paganism entirely suppressed in the Roman Empire?

A. All traces of it disappeared in the East during the reign of Justinian I. (A.D. 527—565), the New Platonic School at Athens being abolished in the year 529, and the heathen compelled to submit to be baptized. In the West heathen practices were kept up until the fifth century, and Paganism existed in Sicily and Sardinia as late as the year 600.

Q. How did the defeated party at the Council of Chalcedon, A.D. 451, shew their dissatisfaction at its decrees?

A. In Palestine, a party of monks, led on by Theodosius, one of their own body, raised a rebellion against their bishop; but, notwithstanding the support of the widowed Empress Eudoxia, they were at length put down (A.D. 451—453); and in Alexandria, a large body, headed by Timothy, a presbyter, and Peter (called Mongus, the stammerer), a deacon, separated from the communion of Proterius, who had succeeded the deposed Dioscurus. They maintained that the decrees of the council were pure Nestorianism, and that the sentence against Dioscurus was unjust. They were at length distinguished by the title of Monophysites (*Μονοφυσῖται*).

Q. What was the conduct of the Egyptian Monophysites after the death of the Emperor Marcian (A.D. 457)?

A. After murdering Proterius, they chose Timotheus Ælurus primate in his stead. The Emperor Leo I. (A.D. 457—474) then collected the subscriptions of the Eastern prelates to the decrees of the Council of Chalcedon, and

upon finding a great majority in favour of them, banished Timothy Ælurus, the Eutychian; and Timothy Salophacialis, a moderate and judicious Catholic, being appointed (A.D. 460) in his place, the peace of the Church was secured.

Q. What controversy was excited at Antioch shortly after the Council of Chalcedon?

A. Peter the Fuller (Fullo), a monk of Constantinople, attempted to introduce into the Trisagium ("O God, most holy," &c.), the words Θεὸς ἐσταυρωθῆναι ("God who was crucified for us"), and thus to establish the Monophysite doctrine that all the persons of the Godhead were crucified. His party, who were called Theopaschites, deposed the patriarch, and in 463 elected Peter in his stead; but he was banished about 471, by an imperial decree.

Q. The controversy broke out again, and an attempt at reconciliation was made. State the circumstances.

A. The Emperor Basiliscus, having usurped the throne of Zeno Isauricus (A.D. 475—477), favoured the Monophysites, reinstated Peter and Timothy Ælurus in their former positions, and attempted to condemn the Council of Chalcedon. But Zeno (A.D. 477—491), being restored by the influence of Acacius, Patriarch of Constantinople, in accordance with this advice issued (A.D. 482) the famous *Henoticon*, or Decree of Union, in which the subjects in dispute were treated in such general terms that neither party could claim an advantage. Peter Mongus (the stammerer) was made Patriarch of Alexandria, and signed the *Henoticon*.

Q. The *Henoticon* did not settle the disputes. Why?

A. The more moderate men, both among the Catholics and Monophysites, subscribed it; but the Egyptian Monophysites separated from Peter Mongus (or Moggus), and formed a sect called the ἀκέφαλοι (without a leader). Peter Fullo signed the *Henoticon*, and was restored in 485, but many Syrian bishops were displaced for their contumacy. Felix, bishop of Rome, assembled an Italian council (A.D. 484), in which Acacius was excommunicated for favouring the Monophysites, and treating the Council of Chalcedon with such contempt, as not even to mention it in the *Henoticon*.

Q. Felix of Rome excommunicated Acacius of Constantinople. When, and with what effect? How was the dissension healed?

A. In the year 484. Acacius in return deposed and excommunicated Felix, and removed his name from the diptychs. A general schism between the Eastern and Western Churches now commenced, and lasted from A. D. 484 to 519. Although the Emperor Anastasius (A. D. 491—518) avoided all interference in religious affairs, yet Justin I. (518—527), his successor, was compelled by a popular commotion to adopt the decrees of the Council of Chalcedon, and renew the communion with the Western Church (A. D. 519).

NOTE:—The deposed Monophysite bishops generally took refuge at Alexandria, where their party was too strong to be attacked. This congregating so many of them at Alexandria led to internal divisions. Severus, formerly Patriarch of Antioch, formed a sect who were called Severians, and Pthartolatræ, from asserting that our Saviour's body was liable to the corruptions of human nature; from these afterwards sprung the Agnoetæ, who asserted that our Saviour was ignorant of the day of judgment, even as it respected his divinity, which arose from their disbelief of any nature in Christ, after the union, except the divine; and the Themistians, so called from Themistius, a deacon of Alexandria. Julian, the deposed Bishop of Halicarnassus, formed another sect called Julianists, and Aphartodocetæ (A. D. 525), whose tenets arose out of a dispute among the Eutychians, as to whether the body of our Saviour from the time of his conception was *φθαρτὸν* corruptible, or *ἀφθαρτον* incorruptible: they held that it was incorruptible, in this sense at least, that Christ did not suffer hunger, thirst, fatigue, or those affections which he *appeared* to suffer in his corruptible nature. These were also called Phantasiastæ and Gaianitæ. The Aphartolatræ were also divided into the Actistetæ and Ktistolatræ (*Ἀκτιστητα* and *Κτιστολάτραι*); the former holding that our Saviour's body was uncreated, and the latter the contrary. About the year 560, the celebrated John Philoponus (who died A. D. 610, or later), a grammarian of Alexandria, propounded, amongst the Monophysites, a Tritheistic system, founded on an erroneous application of the Aristotelian Realism applied to the doctrine of the Trinity, and also some errors concerning the resurrection. Damianus, Patriarch of Alexandria, when contending against Philoponus, appears to have fallen into the Sabellian errors. About the same time, Stephanus Niobes was condemned by the other Monophysites, for denying that the two natures of Christ were so commingled that no difference between them existed after their union, whereas the true Monophysites "held that the divine and human natures of Christ were so united as to constitute but one nature, yet without any conversion, confusion, or commixture; and that this might be understood, they often said there was but one nature in Christ."

Q. What efforts were made by Justinian I. (A. D. 527—565) to restore peace to the Church?

Q. Although he himself zealously held the decrees of the Council of Chalcedon, he declared, in A. D. 553, with the hope of conciliating that party, that the Monophysite formula, "God was crucified," was orthodox; but he was disappointed in his expectations. His empress Theodora, who favoured the Monophysites, was equally unsuccessful in her attempts to introduce their doctrine either at Constantinople or Rome. Mennas, Patriarch of Constantinople, having prevailed upon the Emperor to condemn the Origenists in 544, Theodorus Ascidas, Bishop of Cæsarea, in Cappadocia, one of that party, in revenge persuaded him to declare against the *Three Chapters*.

Q. What were the Three Chapters? What was their tendency?

A. They were works which favoured the Nestorian doctrine, written, (1) by Theodore of Mopsuestia; (2) by Theodoret of Cyrus; (3) by Ibas of Edessa.

Q. Under what circumstances were the Three Chapters condemned?

A. Theodorus Ascidas, Bishop of Cæsarea in Cappadocia, by his influence at the imperial court, had protected the Origenists; but Mennas, Patriarch of Constantinople, prevailed upon Justinian to condemn their errors, about the year 544. Upon this Theodorus persuaded the emperor, that if the works of Theodorus of Mopsuestia, which were in no great repute with the orthodox, those of Theodoret against Cyril, and Ibas of Edessa's letter against Maris, (the last two of which had been approved by the Council of Chalcedon,) were condemned, the Monophysites, and especially the Acephali, would become reconciled to the Church. Justinian on this representation condemned the Three Chapters, and the Eastern Church generally acquiesced in this decision, but the Western opposed it with some violence. After sending for Vigilius, Bishop of Rome, to Constantinople in 546, and finding that he would not cordially support him, Justinian determined to assemble a general council.

Q. Give a brief account of the proceedings which took place at the *fifth* general council.

A. It was convened by Justinian, A. D. 553, and attended by 165 bishops. The decrees of the first four

Œcumenical Councils were confirmed, and the Three Chapters condemned. It was rejected by some Western bishops, because it condemned Theodoret and Ibas, whose works had been approved by the Council of Chalcedon; but it was generally acknowledged by the Church.

Q. State briefly the conduct of Vigilius with regard to the Three Chapters.

A. Vigilius had been, in 538, appointed Bishop of Rome by the influence of Theodora, Empress of Justinian, on the understanding that he would support the Monophysite doctrine; but when Justinian condemned (546) the Three Chapters, he expressed his disapprobation of his conduct. In 548 he acquiesced in the sentence, but again recalled his assent in 551; at length, in the year 554, he subscribed the decrees of the fifth general council.

Q. Mention some particulars relating to the subsequent history of the Monophysites.

A. In Alexandria they chose their own patriarch (A. D. 536), and continue to exist in Egypt even to the present day under the name of Copts. When Armenia fell into the hands of the Persians, about 536, a council was held in that country which rejected the decrees of the Council of Chalcedon, and the Armenians have ever since been a separate party in the Church. In Syria and Mesopotamia, Jacob Baradaï, or Zanzalus (A. D. 541—578), revived the party, which after him was called the sect of the Jacobites.

Q. At what period did the Roman bishops become subject to German princes? How was their position altered?

A. In the year 476. They were allowed to manage all the internal affairs of the Church according to their own pleasure, especially under Theodoric, King of the Ostrogoths (A. D. 494—526), whose interests were forwarded by the schism between the Eastern and Western Churches.

Q. Mosheim states two principal causes which tended to increase the power of the bishops of Rome at an early period. What were they?

A. (1) The ambition of the patriarchs of Constantinople, which led them to oppress the bishops of Alexandria and Antioch, who being unable to contend with their great power, often had recourse to the Bishop of Rome for

succour, and the ordinary bishops followed their example whenever the patriarchs of Antioch and Alexandria invaded their rights. So that the pontiff, by extending his protection to all in turn, thus managed to advance the supremacy of the Roman see. (2) The incursions of the barbarians. For their kings, when they saw that the people obeyed implicitly their bishops, and that these were almost wholly dependent upon the Roman pontiff, deemed it good policy to secure his favour by bestowing on him privileges and honours.

Q. A schism arose in the Church of Rome between Laurentius and Symmachus at the end of the fifth century. What was the result?

A. Anastasius, Bishop of Rome, dying in 498, Symmachus, who was deacon, was elected by the greatest number, and consecrated; but a party who were favourable to the Henoticon caused Laurentius also to be elected and ordained. Both parties appealed to Theodoric at Ravenna, who confirmed the election of Symmachus, and after some opposition his decision was generally acquiesced in, and Symmachus continued in the see until the year 514.

Q. On what occasion was it asserted that the Roman bishops were not subject to any earthly power? What appears to have been their position at that time?

A. Ennodius, Bishop of Ticinum (A.D. 511), when writing in defence of the Synod of Palmaris (A.D. 503), which had been summoned by Theodoric, to consider certain charges brought against Symmachus, and had acquitted him without examination, made the above assertion. About this time the *Popes* began to claim the superintendence of the Universal Church, partly by alleging imperial decrees, and the decrees of synods in their favour, but chiefly by asserting the peculiar privileges with which they were invested as the successors of St Peter. "Not long after, an attempt was made to give this principle an historical basis, by bringing forward forged acts of former popes; nor was this the only instance of the like deception. Still the Roman bishops themselves did not as yet claim any other honours than were paid to all Apostolic sees, acknowledging that they were subject to the authority of synods,

and that they had no right to interfere with their brethren except in cases of delinquency." (Gieseler, Vol. I. p. 340).

Q. What gave rise to the contest which took place in the sixth century between the bishops of Rome and Constantinople?

A. In the year 587, John, called Jejunator, or the Faster, having assembled a council to examine into a charge brought against the Bishop of Antioch, assumed the title of Œcumenical or Universal Bishop (Patriarcha universalis, οἰκουμένικος). Pope Pelagius II., and afterwards Gregory the Great, rejected this appellation, but without effect, as the Emperor Maurice favoured the Patriarch of Constantinople.

Q. What title did Gregory assume? Under what circumstances was the title of Universal Bishop transferred from the Patriarch of Constantinople to the pope?

A. That of "The servant of the servants of God." It is supposed that Phocas, who had murdered the Emperor Maurice in 602, transferred, in 606, this title to Pope Boniface III., and declared Rome to be the head of all the Churches.

Q. What attempts were made by the Emperor Heraclius to reconcile the Monophysites with the Church?

A. Heraclius (A.D. 611—641) upon being assured that the Monophysites would conform, provided it was acknowledged that "after the union of the two natures in Christ, there existed but one will and operation," issued an edict to that effect A.D. 630; but Sophronius, a monk of Palestine and afterwards Patriarch of Jerusalem, summoned a council, in which the new sect of the *Monothelites* was declared to be heretical.

Q. The Emperor Heraclius issued an edict prohibiting all further controversy on the question, "Whether in Christ there was one or two natures." What was it called, and what reception did it experience?

A. It was composed by Sergius, Patriarch of Constantinople (A.D. 638), and called the *Ecthesis*, or Exposition of the Faith. It was assented to by a considerable number of Eastern bishops, but John IV. assembled a Council at Rome (A.D. 639), in which it was rejected, and the Monothelites condemned.

Q. A new edict replaced the *Ecthesis*; give some account of it.

A. The Emperor Constans (A.D. 642—648), by the advice of Paul of Constantinople, suppressed the *Ecthesis*, and issued (A.D. 648) a new edict known by the name of the “Type or Form of the Faith,” which enjoined silence upon the dispute concerning the one will and the one operation in Christ.

Q. By whom was the *Type* of Constans opposed?

A. By Pope Martin, who assembled a Council in the Lateran Church at Rome, A.D. 649, which condemned both the *Ecthesis* and the *Type*, and anathematized the Monothelites and their patrons. He was deposed for his contumacy, A.D. 653.

Q. For what purpose was the sixth general council held? Mention some of its acts.

A. Constantius Pogonatus (emperor 668—685), by the advice of Pope Agatho, summoned it to be held at Constantinople A.D. 681, to settle the Monothelitic controversy. It decided “that there are *two* natural wills, or operations in Christ, in one Person, without division, mixture, or change. That these two wills are not contrary: but that the human will follows the divine will, and is subject to it.” The Monothelites, including Honorius, a former bishop of Rome, were then anathematized.

Q. For what purpose, and by whom, was the council called Quinisextum held?

A. Justinian II. (reigned from 685—695, and from 705—711) assembled it A.D. 692, at Trullus in Constantinople: it enacted 102 canons, which were either the repetitions of former canons, or sanctioned customs already established. Pope Sergius I. refused to accept these canons, and the Roman Catholics have never reckoned it amongst the general councils, because many of them are contrary to their discipline.

Q. What was the fate of Monothelitism after the Council of Constantinople?

A. The Emperor Philippicus Bardanes (A.D. 711—713) made an attempt to revive its doctrines, but orthodoxy was restored under his successor Anastasius II. (713—716). In Syria a small party of Monothelites collected

in Mount Libanus, round the convent of St Maro, and chose patriarchs of Antioch, of their own party, the first of whom is said to have been John Maro, who died about 701. Under the name of Maronites they continued to hold their doctrines until A.D. 1182, when they were re-admitted into the communion of the Western Church.

Q. What was the state of the Church in Italy at the beginning of the seventh century?

A. After the council termed Quinisextum (from its being supplementary to the fifth and sixth general councils), held at Constantinople A.D. 692, Justinian II. attempted to bring Pope Sergius I. to Constantinople, to compel him to adopt its decrees, but the garrison of Ravenna protected him against the imperial authority. At a later period (A.D. 710) the friendship of the Pope was so necessary for preserving his authority in Italy, that Justinian invited Pope Constantine to visit him at Constantinople, where he shewed him the greatest attention. In fact, when the emperors were pressed by the Saracens in the East, the popes, though they were their vassals, and had to be confirmed by them in their office, and to pay certain taxes, were the chief barrier against the conquest of Italy by the Lombards, and therefore the emperors found it difficult to coerce them.

Q. Give Mosheim's summary of the tenets of the Monothelites.

A. It is very difficult to define the real sentiments of the Monothelites, or what it was their adversaries condemned. For neither party is uniform in its statements, and both disclaim the errors objected to them. I. The Monothelites disclaimed all connexion with the *Eutychians* and the *Monophysites*; and confessed that there were, in Christ the Saviour, *two natures*, so united, without mixture or confusion, as to constitute but *one person*. II. They admitted that the human soul of Christ was endowed with a will, or the faculty of willing and choosing; and that it did not lose this power of willing or choosing, in consequence of its union with the divine nature. For they held and taught that Christ was *perfect man*, as well as *perfect God*; and, of course, that his human soul had the power of willing and choosing. III. They denied this power of willing and choosing in the human soul of Christ, to be inactive, or inoperative: on the contrary, they conceded that it operated together with the divine will. IV. They therefore, in reality, admitted *two wills* in Christ, and that both were active and operative wills. Yet, V., they maintained that, in a certain sense, there was but *one will* and *one operation* of will in Christ. (Vol. II. p. 108.)

Q. What German nation was the first to embrace the Christianity of the Catholic Church? Which of their

kings set the example? State some particulars of his conversion.

A. The Franks. Clovis or Lewis, king of the Sali, who had conquered a large part of Gaul, in the year 496, in a battle with the Alemanni, at the request of his wife, Clotildis, a Christian, implored the aid of Christ, and made a vow, that if victorious he would worship him as his God. He gained the victory, and was soon afterwards baptized by Remigius, Bishop of Rheims, and many thousands of his subjects followed his example. It is reported that a dove brought from heaven a phial of oil for anointing him at his baptism, and that he assumed the title of "most Christian Majesty," and "eldest son of the Church."

Writers of the Early Church.

Q. State some particulars relating to St Cyril of Jerusalem.

A. He was born about A. D. 315, most probably at Jerusalem, where he became a deacon in 335, and bishop about 349 or 350. Having a dispute with the Arians, and also with Acacius of Cæsarea, about the rights of his Church, he was deposed (in 357—367), but he returned at intervals, and from 378 to his death in 386, enjoyed his see in peace. "We have eighteen Catechetical Discourses of his for the instruction of the Catechumens, and five called Mystagogies, for those newly baptized. He wrote them in his youth (A. D. 348). There he explains our mysteries after a simple, distinct, and precise manner." (Dupin.)

Q. Mention some particulars of the life of St Basil the Great.

A. He was born at Cæsarea in Cappadocia, A. D. 328. After having been educated in the Christian religion by his grandmother, Macrina, he studied at Cæsarea in Palestine; from thence he went to Constantinople, where he became the pupil of the rhetorician Libanus, and at last proceeded to Athens to finish his studies. There he met with Gregory Nazianzen, with whom he became very intimate. About the year 355 he returned to Cappadocia, and retired into solitude about 362. In the year 369

or 370 he was chosen Bishop of Cæsarea in Cappadocia. The Emperor Valens endeavoured in vain to induce him to communicate with Eudoxius, and to embrace the Arian doctrines. He used every means to induce Meletius to re-unite with Athanasius and the bishops of the West, and to re-establish the peace of the Church. He died on the first of January, A.D. 378 or 379.

Q. Give a brief account of his works.

A. He wrote a great many letters, in which was contained the whole history of the Church in his time, and abundance of questions concerning the decided doctrine, discipline, and morality of the Church. We have three canonical ones to Amphilochius, which contain very wise laws about penance. We have homilies of his about the work of the Creation of the world, and upon the Psalms, and a commentary upon the first sixteen chapters of Isaiah. He opposed the doctrine of Eunomius in five books, and maintained the divinity of the Holy Ghost in a work by itself. He wrote upon Baptism and Virginity; we have likewise thirty-one sermons of his, as well upon Faith as Morality, and excellent practical works. (Dupin.)

Q. What do we know of the life of Gregory of Nazianzus?

A. That he was born about A.D. 325 or 328, and was the son of Gregory, Bishop of Nazianzus, in Cappadocia. His education commenced at Cæsarea in Cappadocia, and was continued at Cæsarea in Palestine: he studied rhetoric at Alexandria, and to perfect himself, went to Athens about the year 344 or 345. After remaining there for some time, and contracting a friendship with St Basil, he returned to his own country, where he was baptized, and after spending some time in study and retirement, was ordained priest about A.D. 361. It is said that St Basil, in 372, made him Bishop of Sasima, but that he soon afterwards retired from public life, until he was constrained, in 379, to become bishop of the orthodox at Constantinople. At the second General Council at Constantinople, in 381, Theodosius made him patriarch of that see, but an objection being raised to his translation, he gladly retired to Nazianzus, where he was bishop until 383; after which he retired from public life, and died A.D. 389. "He composed abundance of excellent discourses, several poems, and letters. We must yield him the prize of eloquence before all the Fathers. He certainly carried it from all of his time, for the purity of his words," &c.

Q. What is known of Gregory of Nyssa?

A. That he was a younger brother of St Basil, born about 331; became Bishop of Nyssa about 372; was banished by Valens in 374, but he returned in 378. He assisted in several councils at Constantinople, where he was held in great esteem. "This Father wrote several books, viz. Commentaries upon the Holy Scriptures, Dogmatical Discourses, Sermons on the Mysteries, Discourses upon Morality, Panegyrics upon Saints, Funeral Orations, and Letters about Discipline. He attacked Eunomius in a work consisting of twelve books, and laid down a method of refuting the Jews, Heathens, and Heretics, in his great Catechism. He gave most faithful rules for the conversion of sinners in his treatise on Penance; and laid down very wise directions for penitents in his Canonical Letter to Letoius." (Dupin.)

Q. Give a short account of the life of St Ambrose.

A. He was the son of the Præfectus Prætorius of Gaul; was born A.D. 340; he next became assessor of Probus, his father's successor, who made him governor of the district of Milan; and was chosen, whilst only a catechumen, bishop of that diocese, A.D. 347. He then gave up all his property, and was baptized. In the year 381, he presided at the council of Aquileia, where two Arian presbyters were condemned. In 389 he rebuked the Emperor Theodosius, for the massacre he made at Thessalonica, and obliged him, in consequence, to undergo public penance. In 393 he was forced to retire from Milan to Florence, but returned in 394, and died in peace in 397.

NOTE:—He applied himself particularly to give his people a right notion of the Christian morality, in his Commentaries or Discourses on the Holy Scriptures. He collected the principal maxims thereof in his Treatise of *Offices*, which he composed in imitation of those of *Cicero*. He wrote several Treatises concerning Virginity, and for the instruction of virgins. He explained what concerns Baptism and the Eucharist, in his Discourses of Mysteries. In his two Books of Penitence he describes the practice of the ancient public Penance. He likewise composed dogmatical Discourses, as five Books concerning Faith, or the Trinity, against the *Arians*; three books concerning the Holy Ghost, and a discourse about the Incarnation. We find handled in his Letters the important points of Discipline and Morality. (Dupin.)

Q. Three remarkable authors flourished about the beginning of the fifth century. Give some account of them.

Α. (1) St John Chrysostom among the Greeks. (2) St Jerom and St Augustin among the Latins. Chrysostom was born at Antioch in Syria, A.D. 354. After receiving a liberal education, when about twenty years of age he retired for four years into the mountains, and there led a monastic life. He returned to Antioch, in 381, where he was ordained deacon, and commenced author at the age of twenty-six. Five years afterwards he was ordained presbyter, and in the course of the next twelve years he wrote and delivered a number of Homilies, Orations, and Sermons. In the year 398 he was made Patriarch of Constantinople; in 403 he was banished, but was recalled immediately afterwards; in 404 he was forcibly removed to Cucusus in Armenia; but in consequence of the failure of his health, he was ordered to be removed to Colchis. He died on the road thither on the 14th of September, 407, aged fifty-two years and eight months. St Augustin was born A.D. 354 at Tagaste, in Numidia. At the age of seventeen he was sent to study rhetoric at Carthage, where he led a dissipated life, and became a Manichean. After returning to Tagaste for a short time, he returned to Carthage in 380, where he taught rhetoric for three years. He went to Rome A.D. 383, and the next year to Milan, where he was reclaimed by St Ambrose, and baptized A.D. 387. In the year 388 he returned to Carthage, and spent three years in study and retirement; in 391 he was ordained presbyter at Hippo (now Bona), and laboured there with great success, until he was made bishop in 395. He continued to hold the see of Hippo until his death in 430.

NOTE:—An account of St Jerom, and various other authors, is given in the Introduction, pp. 1-6.

Lecture IV.

ON THE HISTORY OF THE CHURCH DURING THE ICONOCLASTIC
AND PHOTIAN CONTROVERSIES TO THE DEATH OF GREGORY VII.

Q. MARK out the periods during which image-worship seems to have sprung up.

A. Bingham proves that during the first three centuries images and pictures in the churches were totally unknown, but towards the end of the fourth, and the beginning of the fifth centuries, Paulinus, Bishop of Nola in Campania (A.D. 409—431), and Felix, Bishop of Constantinople, introduced pictures to instruct the ignorant, and to occupy their attention during the celebration of the Festivals of the Church, and in the sixth and seventh centuries the worship of them was quite general.

Q. What steps were taken by an emperor to abolish the use of pictures in Churches? Were they successful?

A. Leo the Isaurian (A.D. 716—741), for some unknown reason, was opposed to their use; in 726 he forbid the worship, and in 730 he caused all pictures to be removed from the Churches. At Constantinople he deposed Germanus the Patriarch for opposing his order; but at Rome, and in those parts of the East which were under the influence of the Saracens, the order was disregarded with impunity.

Q. What course was adopted by the two successors of Leo the Isaurian with regard to picture-worship?

A. His son, Constantine Copronymus (A.D. 741—775), in 754 called a general Council at Constantinople, in which the worship of pictures was condemned; but at Rome, and in the East, its decrees were disregarded. The picture-worshippers were, however, compelled to take refuge in the monasteries, whence their zeal often shewed itself in open violence, and in consequence great severities were exercised towards the monks and their adherents. The next emperor also, Leo IV. (A.D. 775—780), continued to enforce the laws against the party.

Q. Under what circumstances was the seventh General Council called, and what decisions did it adopt on the subject of pictures? How long did they remain in force?

A. Irene the empress having become guardian (A. D. 780—802) to the infant son of her late husband, Leo IV., called a general Council at Nice, which was attended by the legates of the Pope, in which the acts of the previous Council, in 754, were repealed, and new ones passed in favour of the worship. "They ranked the Iconoclasts with the impious Nebuchadnezzar, who removed the cherubim from the mercy-seat. And as they admitted that God could only be 'worshipped in spirit and truth,' they would not permit images of the Deity to be formed; yet, at the same time, they maintained that this prohibition could not properly extend to images representing Christ's humanity." (Grier's *Epitome*, p. 128). Her two successors (802—813) enforced these decrees; but Leo V. (813—820) called a Synod at Constantinople in 815, which decided against the use of images, and its decrees were enforced by the two next emperors; but Theodora fully established their worship in 842, and instituted a yearly festival in which this triumph was commemorated.

Q. What part was taken by the Gallican Church in the controversy concerning image-worship?

A. In the year 790, Charlemagne caused a formal refutation of the decrees of the second Council of Nice to be drawn up. It was called the *Caroline* book; and although Pope Adrian endeavoured to soften down all opposition by alleging that images were only useful to raise the mind up to God, yet a Council at Frankfort, in 794, and another at Paris, A. D. 825, under Louis the Meek, both declared against the worship.

Q. How was the Papal power introduced into Germany?

A. Winifred, an English monk, having been very successful in introducing Christianity amongst the German nations (A. D. 715—755), the Popes made him bishop and apostolic vicar in that country, and he took up his residence at Cologne.

Q. What sect revived the Gnostic heresy about A. D. 660?

Q. The Paulicians, who were generally persecuted; and in the year 845, when Theodora endeavoured to exterminate them, they withdrew to a place called Tephrike, on the skirts of the empire, where, with the aid of the Saracens, they maintained their independence.

Q. Under what circumstances was the power of the Popes established amongst the Franks?

A. When Leo Isauricus, about 730, ordered the removal of the images from the churches, nothing but the fear of the Lombards restrained Pope Gregory from withdrawing his allegiance to the Emperor. In the meanwhile, Pepin and Carlman, kings of the Franks, having (in 743) requested assistance from Rome to organize their ecclesiastical affairs, Pope Zachary (741—752) sent to that country Boniface as his legate, who brought both the kings of the Franks and the national Church under the Papal influence.

Q. Whence arose the connexion between King Pepin and Pope Zachary?

A. Pepin was mayor of the palace to Childeric III., whom, through the influence of the Pope, he dethroned in the year 752, and in return Pope Zachary received his assistance against the incursions of the Lombards. Pope Stephen II. visited Pepin, and crowned him a second time in the year 754.

Q. What assistance did Pepin grant to the see of Rome in return for its support?

A. Aistulph, king of the Lombards (A.D. 752), having gained possession of the Exarchate of Ravenna, and meditated the conquest of the whole of Italy, Pope Stephen II. (752—757) applied to Pepin for aid. In two campaigns (A.D. 754 and 755) Pepin drove out the Lombards, assumed for himself the Patriarchate of Rome, and made the Pope Patricius of the Exarchate, still acknowledging, however, the supremacy of the Greek Emperor.

Q. State the circumstances under which the Popes finally became temporal princes.

A. The Lombards having disturbed the arrangement made by Pepin, A.D. 775, Pope Adrian I. summoned Charlemagne, his son, King of the Franks, to his assistance, and the kingdom of the Lombards was destroyed A.D.

774. "After having confirmed and enlarged the grants made by Pepin, Charlemagne exercised all the imperial rights at Rome in relation to the Pope, as well as in other respects; till at length Italy ceased to be subject to the Greek Emperor, even in name, and Charlemagne (*novus Constantinus*) received the Imperial crown of the Western Empire from the hands of Leo III. (Dec. 25th, 800): The Pope assumed all the right of the former Exarch [of Ravenna], including the Patriarchate of Rome; Rome continuing, however, to be an imperial city, and the Emperor to hold the supreme sway therein. (*Gieseler*, Vol. II. p. 17.)

Q. What privileges did Charlemagne confirm to the Church?

A. In the year 779 he granted the tithes to the Church; every Church also was endowed with a certain portion of land (*mansus ecclesiasticus*), to be held by the clergy *free of all rent or taxes*; many estates were converted into ecclesiastical fiefs; and some churches were invested with privileges peculiar to royalty. Every prelate appointed an advocate (*advocati ecclesiæ*) for the transaction of his secular affairs; the clergy were more than ever exempted from the civil courts; and their right of arbitration, granted by Constantine, was in certain cases converted into a power of final decision.

Q. State the origin of the power of excommunication; which was acquired by the Church in the eighth century.

A. In the primitive Church a power of excommunication, as far as church-communion was concerned, was exercised from the time of St Paul; but when the barbarians were converted, the pagan excommunication, which excluded the offender from all civil or religious privileges whatever, was adopted.

Q. What contest, besides the Iconoclastic, divided the Eastern and Western Churches in the eighth century?

A. Whether the Holy Ghost proceeded from the Father and the Son (*filioque*), as held by the Latins, or from the Father only, as taught by the Greeks.

Q. Give some account of the controversy concerning the insertion of *filioque* in the Creed.

A. The Council of Toledo, A.D. 589, first inserted it

in the Constantinopolitan Creed of 381, and it appears to have been generally acquiesced in by the Latin Church; but the subject having been brought under the notice of Charlemagne, by some monks of Jerusalem, he referred it to a Council at Aix-la-Chapelle, A.D. 809; it was also discussed at Rome, and at length Leo III. approved of the doctrine, but disapproved of the insertion of the word in the Creed, and wished it to be gradually dropped.

Q. What was meant by the Adoption controversy?

A. Whether Christ as *man* was only the adopted Son of God. It was contested with great bitterness from about 790 to 800, but by the exertions of Alcuin it soon sunk into oblivion.

Q. An entirely new controversy arose in the Latin Church in the middle of the ninth century; give a brief account of the actors in, and subject of, the dispute.

A. Paschasius Radbertus, a monk and abbot of Corbey, about A.D. 831 (died 865), was the first who attempted to reduce the fluctuating expressions, long in use, with regard to the body and blood in the Holy Eucharist, to a regular system.

NOTE:—Upon the presentation of this book, enlarged and improved, to Charles the Bald, in the year 845, a great dispute arose out of it. Paschasius taught, in general, that in the Lord's Supper, after the consecration, there remained only the form and appearance of bread and wine; and that the real body, or the flesh and blood of Christ, were present; and indeed, *the identical body, that was born of the Virgin, suffered on the cross, and arose from the tomb.* This doctrine seemed, to many, to be new and strange; and especially the last part of it. Rabanus Maurus therefore, Heribald, and others, opposed it; but on different grounds. And the Emperor, Charles the Bald, commanded two men of distinguished learning and talents, Ratramn and John Scotus, to give a true exposition of that doctrine, which Radbert was supposed to have corrupted. Both of them did so; but the work of Scotus is lost; and that of Ratramn, which is still extant, has given occasion to much disputation, both in former ages and in the present. (Mosheim, pt. II. ch. iii. § 19.)

Q. By whom was the controversy respecting predestination revived in the ninth century? What doctrines did he maintain?

A. By Godeschalcus, a German monk. He held that God had, from eternity, predestinated some to everlasting life, and others to everlasting misery; that the Almighty did not really will or desire the salvation of all mankind,

but only that of the elect: and that Christ did not die for the whole human race, but only for those whom God pre-ordained to eternal happiness.

Q. Give a brief account of the fate of Godeschalcus, and the reception with which his doctrines met.

A. Rabanus Maurus accused him of teaching a pre-destination unto sin; he was condemned at a Synod at Mentz, A.D. 848; and delivered over to Hincmar, Archbishop of Rheims, his metropolitan, for punishment, who, after treating him with great cruelty, imprisoned him. Godeschalcus maintained that he only taught the doctrine of St Augustin. Remigius, Archbishop of Lyons, openly supported him, but at length Godeschalcus was imprisoned, and died in 868, while under the ban of the Church.

Q. State briefly the origin and progress of the Photian controversy.

A. The Emperor Michael III. having, A.D. 858, deprived Ignatius of the Patriarchate of Constantinople, and appointed Photius in his place, the Pope, Nicholas I., on being invited to adjust the schism, acted as a judge instead of a mediator. And although his legates, in 861, declared in favour of Photius, yet he, at a Synod held at Rome in 863, annulled all that they had done, and decided in favour of Ignatius. Another cause of difference arose from the Pope having sent teachers to the King of Bulgaria, who had been converted by the Greeks, upon which Photius summoned a Synod at Constantinople, by an Encyclica or Circular, A.D. 867, and the Pope was formally condemned. When, however, Basil the Macedonian became Emperor, Photius was banished in 867, condemned at a synod at Rome 868, and then in the eighth General Council at Constantinople, A.D. 870. After the death of Ignatius, A.D. 878, Photius was restored and acknowledged by the Pope, who thus expected to secure the jurisdiction over Bulgaria, but, on failing in this, he retracted everything, and again condemned him. Photius was at length deposed and imprisoned by Leo the Wise, A.D. 886, and died shortly afterwards.

Q. What accusations were contained in the *Circular* of Photius against the see of Rome?

A. He alleged (1) That they fasted on the Sabbath.

(2) That in the first week in Lent they permitted the use of milk and cheese. (3) That they prohibited their priests from marrying, and separated married men from their wives at their ordination. (4) That they authorised bishops only to anoint baptized persons with the Chrism. (5) That they had added *Filioque* to the Creed of Constantinople.

Q. Explain what is meant by the Pseudo-Isidorian Decretals.

A. As the great object of the Church of Rome was to give its claims of power over other Churches an historical basis, nothing was found more effectual than urging the gesta, or acts of former bishops, and the decrees of early emperors, to support it. This soon led to the forgery of *Decretals*; and a collection, which went under the name of the Pseudo-Isidorian, was used to advance their power under the weak rule of Charlemagne's successors. They are supposed to have been written in France, between A. D. 829 and 845, and were soon afterwards appealed to as authorities by Pope Nicholas I., and allowed to be genuine, without any material opposition, until the time of the Reformation.

Q. Give an account of the "Donation of Constantine."

A. It was a forged decree of Constantine the Great, in which it was stated, that on removing the seat of government to the East, he had granted both the spiritual and temporal government of the Western Empire to the Bishops of Rome, and that, as the successors of St Peter and Vicars of Christ, they had unbounded dominion over all churches, nations, and kings.

Q. In what manner were the Bishops of Rome elected from the time of Constantine to that of Charles the Bald? (A. D. 312—875.)

A. They were elected by the bishops, priests, nobles, and people of Rome, but could not be consecrated without the consent of the Emperor. Under Louis the Meek, Stephen V. and Pascal I. did not wait for this confirmation; but on Eugene II. attempting to follow their example, Lothaire, who was associated with Louis in the empire, resumed the imperial right. Charles the Bald, who succeeded Louis, A. D. 840, rejected all interference of the Popes in France, until the year 875, when he received the

imperial crown from Pope John VIII., and in return released his see from the necessity of obtaining the imperial consent for the consecration of its bishops.

Q. What changes were introduced into the mode of electing the Popes between the times of Charles the Bald and Gregory VII.? (A. D. 875—1056).

A. From A. D. 875 to 960 the clergy and laity elected the Popes in a most tumultuous manner, at which time Otho the Great resumed the ancient imperial authority. In 964 a Council at Rome conferred on Otho and his successors the sole power of appointing the Popes; Otho also published an edict, which was generally enforced for the next eighty years, which forbid any election being made without the Emperors having previously consented; but in the year 1047 this power of nominating the Pope was confined to Henry III. personally, and not the throne.

Q. Two important events affected the see of Rome soon after the death of the Emperor Henry III. A. D. 1056. What were they?

A. (1) In the year 1059, Pope Nicholas II. passed a law, by which the election of the Popes was entrusted to the College of Cardinals; the ancient privileges of the Emperors being reserved, and the confirmation of the inferior clergy being still required. (2) The Norman, Robert Guiscard, consented to hold Apulia, Calabria, and Sicily, as a vassal of the see of Rome, and to pay an annual tribute.

Q. What persons originally constituted the College of Cardinals?

A. The seven bishops of the city and territory of Rome, and the twenty-eight ministers of the twenty-eight principal Roman Churches.

Q. A distinguished Pope flourished in the eleventh century. Give a brief account of his early life.

A. Hildebrand was probably a native of Tuscany, and although of low origin, he spent the early part of his life in Rome, where he was scholar to Lawrence, Archbishop of Melpha, and was in particular friendship with Benedict IX. and Gregory VI. He accompanied the latter into Germany, and after his death retired into the abbey of Cluni, where he continued until Bruno, Bishop of Toul, who was designed Pope A. D. 1049 by Henry the Emperor, going through France, took him along with him to Rome. He was no sooner got there, but he renewed the friendship he had had with Benedict IX., and in a little time

grew so rich and powerful, that he became Master of Affairs, and held the Popes in a kind of dependence. It was he who negotiated between the Emperor and the people of Rome the election of Victor II., who sent him into France in quality of Legate. He removed Benedict IX., and got Nicolas II. elected in his place, who made him Arch-deacon. In fine, it was by means of him that Cadalous was removed, and Alexander II. put in the Holy See. He absolutely governed all affairs, as well civil as ecclesiastical, during the pontificate of that Pope, and was proclaimed sovereign pontiff the same day that he died. He asked of Henry the confirmation of his election. That prince took some time to deliberate, but finding that it would be in vain to oppose the ordination of Hildebrand, because he was more powerful in Rome than himself, consented to it. Thus Hildebrand was ordained priest, and then Bishop of Rome, in the month of July, 1073. At his ordination he took the name of Gregory VII. (Abridgment of Dupin.)

Q. State briefly some circumstances which exhibit the comprehensiveness of the views of Gregory VII. for the aggrandizement of the Church.

A. (1) He demanded from the Emperor of the Romans a profession of subjection and allegiance. (2) He informed Philip I. of France "that both his kingdom and his soul were under the dominion of St Peter's Vicar, who had the power to bind and to loose him in heaven and earth," and that the kingdom of France was tributary to the Holy See. (3) He maintained that Saxony was a fief holden under the same see. (4) He also extended his pretensions over the kingdom of Spain. (5) He demanded of William the Conqueror the arrears of Peter-pence, and summoned him to do homage for the kingdom of England. (6) He required the kings of Hungary, Denmark, and Germany, to put their dominions under his protection, as Vicar Apostolic of St Peter.

Q. Whence arose the dispute between Gregory VII. and Henry IV. Emperor of the Romans?

A. In a council held by Gregory at Rome, A.D. 1074, it was determined to correct two abuses in church-discipline and government; viz. (1) the marriage or concubinage of the clergy; (2) the simoniacal sale of benefices. Legates were sent into Germany for assembling councils, and proceeding against those who were guilty of simony, but neither Henry nor his Bishops would suffer any steps to be taken against those who were alleged to be guilty of the crime; whereupon Gregory pronounced, in a formal edict, "an anathema against whoever received the investi-

ture of a bishopric, or abbacy, from the hands of a layman, as also against those by whom the investiture should be performed."

Q. Give a brief account of the subsequent contests between Henry IV. and Gregory VII.

A. In the year 1075 Gregory excommunicated five counsellors of Henry for simoniacal practices, and also sent legates to summon the king to Rome to clear himself of the crimes laid to his charge, upon which Henry convoked a council of German bishops at Worms, and deposed Gregory. The Pope then excluded Henry from church-communion and his throne, and dissolved the oath of allegiance which his subjects had taken. The Suabian chiefs, with Duke Rodolph and the Saxons, revolted from Henry, and, A. D. 1076, in conjunction with Gregory, suspended him from his dignity until the matter should be investigated. In the following January Henry submitted to the greatest indignities from Gregory at Canosa, to obtain release from the ban. Soon after, however, being influenced by the Lombards, he again opposed Gregory, upon which the chiefs of Suabia and Saxony (A. D. 1077) elected Rodolph emperor in his stead. Notwithstanding this, the Pope did not openly declare for Rodolph, until Henry suffered a complete defeat A. D. 1080; Henry then deposed the Pope again at the synods of Mentz and Brixen, where Guibert, Archbishop of Ravenna, was chosen Pope, (but was not consecrated until 1084), when he took the name of Clement III. In the October of the same year, Rodolph was slain, and Henry carried on the war with such success, that he became master of the greatest part of Rome, and was crowned by Clement. Robert Guiscard, however, with his Normans, rescued Gregory, who died at Salernum, May 25, 1085.

Lecture V.

HISTORY OF THE CHURCH FROM THE DEATH OF GREGORY VII.
TO THE REFORMATION. A.D. 1085—1515.

Q. UNDER what circumstances did the Popes recover their ascendancy after the death of Gregory VII.?

A. Gregory was succeeded by Victor III. until 1087, and Urban II. until 1099. Clement III. still urged his claims, but the Gregorian party, by electing Henry's son Conrad king of Italy, and by favouring the Crusades, gained a complete triumph. Pascal II. also succeeded in stirring up Henry, the second son of the emperor, to rebellion, so that Henry died of a broken heart, A.D. 1116.

Q. (1) Give the exact dates of the leading events of the year 1080. (2) Quote the inscription on Rodolph's crown; and (3) his dying declaration.

A. (1) On the 27th Jan. 1080, Henry was defeated at Fladenheim; in May the Pope declared for Rodolph; in July Henry chose Clement III.; in October Rodolph was slain. (2) "PETRA DEDIT PETRO, PETRUS DIADEMA RUDOLPHO." (3) "Ecce hæc est manus, qua domino meo Heinrico fidem sacramento firmavi, ecce ego jam ejus regnum et vitam derelinquo præsentem: videte, qui me solium ejus conscendere fecistis, ut recta via vestra monita sequentem duxissetis."

Q. Urban II. even went beyond Gregory VII. in the dispute about investitures. How?

A. Gregory had not forbidden bishops and priests to swear fealty to their sovereigns; but Urban II., at the Council of Clermont (A.D. 1095), prohibited them from taking the oath of allegiance to any king or layman. "Ne episcopus vel sacerdos Regi vel alicui laico in manibus ligiam fidelitatem faciant," were the words of the 15th canon.

Q. After Pope Pascal II. had absolved Henry V. from his allegiance to his father, what further connexion existed between them?

Q. Henry conceded to the colleges of canons and monks the power of electing the bishops and abbots, but still retained that of investiture. Pascal renewed the papal decrees against this power A. D. 1107, but in 1110 Henry marched into Italy, and extorted this following agreement from the Pope, "That the King should relinquish the investiture with the staff and the ring, and the bishops and the abbots should restore to the emperor the royal benefices (*beneficia regalia*) which they had received since the times of Charlemagne, namely, the power of levying tribute, holding lordships, coining money, and the like;" but after a commotion in Rome, "the pontiff conceded to the king the right of giving investiture to bishops and abbots with the staff and ring. Thus, peace being concluded, the pontiff placed the imperial diadem on the head of Henry." (Mosheim, Part II. c. ii.) Disputes afterwards arose between the parties, but no permanent change was effected previously to the death of the Pope, A.D. 1118.

Q. In the twelfth century schisms with regard to the Popes arose. Explain the circumstances.

A. After the death of Pascal II. A.D. 1118, the cardinals elected Gelasius II., whilst Henry V. appointed Gregory VIII. Gelasius and the cardinals withdrew to France, where on the death of the former they elected Calixtus II. (A.D. 1119—1124), Count of Burgundy, and a relative of the Emperor, in his place. After him Honorius was chosen (A.D. 1124—1130). At his death one part of the cardinals chose Innocent II., and another Anacletus II. Innocent, who was supported by the kings of France, England, and Spain, withdrew into France, but on the death of his competitor returned to Rome in peace, A.D. 1138.

Q. In what manner was the contest about *Investitures* concluded?

A. At a general diet held at Worms, A. D. 1122, a *Concordat* was agreed to, which declared that, for the future, bishops and abbots should be freely chosen by those whose right it was to elect; but in the presence of the Emperor or his representatives: that if the electors disagreed among themselves, the Emperor should interpose, and using bishops as his councillors, should end the contest: that the person elected should take the oath of loyalty to the Emperor, receive what were called the *regalia* from his hand, and perform the duties due to him on account of them, and that the Emperor should use a different mode of conferring the *regalia* from that before practised, and should no longer confer

human prerogatives by the *staff* and the *ring*, which were the emblems of sacred or divine power, but by the sceptre. This *Cancordat*, as it is commonly called, was solemnly confirmed the next year in the Lateran Council; and it continues in force to our times, although there has been some dispute between the pontiffs and the emperors respecting its true import. (Mosheim, pt. II. ch. ii.)

Q. What was the result of the contest between Pope Adrian IV. (A.D. 1154—1159) and Frederic I., surnamed Barbarossa, or Red-Beard?

A. Frederic, in 1158, amongst other regulations curtailing the power of the Popes, established the principle that “no *fiefs* should be transferred to another person without the knowledge and consent of the lord of whom they were held.”

Q. Who succeeded Pope Adrian IV., who died A.D. 1159?

A. The most numerous and powerful party of the cardinals raised to the pontificate Alexander III. (1159—1181), while the opposite party elected Victor IV. Alexander was obliged to flee to France for safety, and Victor died A.D. 1164; but the emperor elected Pascal III. (1164—1168) in his place.

Q. Pope Alexander III. (1159—1181) had disputes with two princes. Give an account of them.

A. With the Emperor Frederic I., who, after various losses, was glad to conclude a treaty of peace at Venice, A.D. 1177, and Henry II. of England, who yielded to his demands, A.D. 1173.

Q. How did Alexander III. contribute to confirm the privileges of the Church, and to extend the papal authority?

A. In the Council of the Lateran, held at Rome, A.D. 1179, he decreed, (1) That the right of election to the pontificate should not only be invested in the cardinals alone, but also that the person in whose favour two-thirds of the College of Cardinals voted should be considered as the lawful and duly elected Pontiff. (2) That a spiritual war should be declared against heretics. (3) That the right of recommending and nominating to the order of saints should be taken away from councils and bishops, and canonization ranked among the greater and important causes, the cognizance of which belonged to the Pope alone.

Q. What changes did Alexander III. make in the College of electing Cardinals?

A. To the original seven Cardinal Bishops, and the twenty-eight presbyters of the Church at Rome, Alexander III. added the prior of the Lateran Church, the arch-presbyters of St Peter and St Mary, the abbots of St Paul and St Lawrence, and the seven Palatine judges, to the College of electing Cardinals. The cardinal *deacons* were subsequently added, but when or by whom has not been ascertained.

Q. Give some account of the later controversies, and the final separation, of the Eastern and Western Churches.

A. From the time that Photius, Patriarch of Constantinople, issued his circular letter, A.D. 867, the Eastern had entertained an increasing distrust of the orthodoxy of the Western Church, and when to this was added the dispute with regard to the jurisdiction of Bulgaria, it required all the efforts of the emperors to hinder the quarrel being brought to a crisis. Affairs remained in this unsatisfactory state for a long period, when at length, (in consequence of a letter, filled with invectives against the errors of the Church of Rome, sent, A.D. 1053, by Michael Cærularius, patriarch of Constantinople, to John, bishop of Trani, in Apulia,) with a view of reconciling the contending parties, Constantine Monomachus, the Eastern emperor, induced Leo IX. to send legates to Constantinople; but they, after a series of mutual recriminations, on the 16th of July, 1054, laid upon the altar of St Sophia an act of excommunication against Michael, which he immediately answered. The other patriarchs of the Eastern Church adhered to the Patriarch of Constantinople, and a total separation of the two Churches ensued.

Q. Who was Pope at the beginning of the thirteenth century?

A. Innocent III. (A.D. 1198—1216).

Q. What circumstance facilitated the encroachments of the Roman see about A.D. 1200?

A. The death of Frederic I., leaving a son only three years old.

Q. How does it appear that the power of the Pontiffs had now (A.D. 1200) nearly arrived at its height?

Q. The Pope had gained the power of nomination and collation to almost all ecclesiastical benefices, and established, as a principle, that all ecclesiastical jurisdiction emanated from Rome. Innocent described himself as "the successor of St Peter, set up by God to govern not only the Church, but the whole world," and this power was exercised in the selection of Otho as Emperor; in compelling Philip of France to receive back his queen, whom he had put away; Alfonso IX. of Leon, to put away his queen on account of consanguinity; Sancho I. of Portugal, to pay his arrears of tribute; John of Bulgaria, to receive his crown at the Pope's hands; and lastly, in compelling John, king of England, to surrender his kingdom, and to receive it back as a fief of the see of Rome (A.D. 1213).

Q. What important council was held under Innocent III.? For what purposes was it called, and by whom was it attended?

A. The twelfth General Council, or the fourth of the Lateran, was called A.D. 1215, by Innocent III., with the consent of the Emperor Frederic II., for the purpose: (1) of reforming the Church and suppressing heresy; (2) of exciting the princes and prelates of Christendom to undertake an expedition for the recovery of the Holy Land. "Four hundred and twelve bishops; twice that number of abbots, and deputies from absent bishops; the Latin patriarchs of Constantinople and Jerusalem in person; (for a few years previously, Constantinople had been taken by the Romans; the Greek Church at the same time participated in its downfall;) patriarchal deputies also from Antioch and Alexandria attended, and ambassadors from the Emperors of Constantinople and Germany; besides representatives from England, Ireland, France, Spain, and Hungaria." (Grier's *Epitome*, p. 184).

Q. Who presided at the twelfth General Council? (A.D. 1215). Mention some of its leading acts.

A. Innocent III. He presented *seventy* canons, which were adopted without any debate. The doctrines of transubstantiation and auricular confession were established. The third canon compelled all secular powers to "extirpate all heretics marked by the Church of Rome from

their respective territories, under pain of excommunication ; and that should they persist for one year in refusing to fulfil their obligation, the Pope may declare their vassals absolved from their allegiance, and bestow their lands on the faithful children of the Church ; and lastly, that such persons should incur the penalty of excommunication as afforded sustenance, protection, or asylum, to those lying under the anathema."

Q. Two General Councils were held at Lyons in the thirteenth century : mention some of the particulars relating to them.

A. Pope Innocent IV. (A.D. 1243—1254), to avoid the hostility of the Emperor Frederic, whom his predecessor Gregory IX. had excommunicated, deposed, and released his subjects from their allegiance to him, retired to Lyons, and in 1245 called the thirteenth General Council, in which, besides renewing the law against the Emperor, three things were determined : (1) To aid the empire of Constantinople against the Greeks ; (2) the empire of Germany against the Tartars ; (3) and the Holy Land against the Saracens. The fourteenth General Council was called by Gregory X. (A.D. 1271—1276) : (1) for effecting a re-union of the Greek and Latin Churches, the former being willing to admit that the Holy Ghost proceeded from the *Son* (filioque) as well as the Father ; (2) for the relief of the Holy Land ; (3) for the improvement of Church-discipline, and the reformation of the morals of the clergy.

Q. By whom and when was the jubilee instituted ? State the origin and design of the festival.

A. Pope Boniface VIII., in the year 1299 or 1300, who enacted as a law of the Church, that those who should in every hundredth year confess their sins and visit the churches of St Peter and St Paul, should obtain the entire remission of their various offences. Pope Clement VI., in compliance with the request of the people of Rome, enacted in 1250, that it should be celebrated *twice* in every century, and in the fifteenth century Paul V. appointed it four times in each century.

Q. What appears to have been the origin and progress of the Inquisition ?

A. In the time of Charlemagne it was the custom to

enforce the discipline of the Church not only by spiritual terrors, but by secular punishments, and in the year 769 yearly rounds (*Synodi*) were ordered to be made to inspect the state of the Churches. The Lateran Council of 1215 changed this power of the bishops into a standing Inquisition, which was still more enforced by a council at Toulouse, A. D. 1229. In order to perfect the system Gregory IX. (A. D. 1227—1241), in the year 1232—33, appointed the Dominicans perpetual inquisitors in the name of the Pope, and forced the temporal princes to undertake the execution of their decrees. The Inquisition was chiefly enforced in the south of France, whilst in Germany the opposition was so violent as to check its proceedings.

Q. A regulation with regard to reading the Scriptures was made in the thirteenth century. State the particulars.

A. At the Council of Toulouse, A. D. 1229, it was decreed that laics should not even have in their possession either the Old or New Testament, or translate them into the vulgar tongue. A Psalter, Breviary, or Rosary, and the hours of the Virgin Mary, in Latin, were recommended for their use.

Q. State briefly the particulars of the contest between Philip the Fair of France and Pope Boniface (A. D. 1294—1303).

A. Pope Boniface VIII. having in an arbitration between Edward I. of England and Philip, given (A. D. 1298), offence to the latter, a contest arose between them, during which the king having refused to obey a summons from the Pope, Boniface issued a bull (*unam sanctam*) in 1302, in which he declared that the doctrine of the sovereign power of the Popes was a necessary Article of Faith, and condemned the recognition of two independent powers, the temporal and the spiritual, as a Manichean heresy which involved the admission of two principles, good and bad. The king refused to acknowledge this power, and in the following year, in an assembly of his peers, ordered William de Nogaret, a celebrated lawyer, to draw up an accusation against the Pope, in which he was charged with the crimes of heresy and simony, and also demanded the convocation of a General Council for his speedy deposition. Upon this

the Pope excommunicated Philip and his adherents, whilst the king sent William de Nogaret, with some others, into Italy, to excite a sedition, to seize the person of Boniface, and convey him to Lyons. Nogaret levied a small army, seized Boniface, who was living in perfect security at Anagni, and treated him in a cruel manner. The inhabitants of Anagni, however, rescued the Pope, and conducted him to Rome, where he died soon after of an illness occasioned by the rage and anguish into which these insults had thrown him.

Q. How did Philip of France act after the death of Pope Boniface VIII. A.D. 1303?

A. On the death of the new Pope, Benedict XI. A.D. 1304, he caused Clement V. (A.D. 1305—1314) to be elected, and then prevailed on him to remove the Papal residence from Rome to Avignon in France, where it continued for 70 years.

Q. State some of the advantages which Philip of France gained by the removal of the Papal residence to Avignon, A.D. 1305.

A. He compelled Clement V. to institute an inquiry into the conduct and to retract the pretensions of Boniface VIII.; to condemn in 1311 the Knights Templars, and to allow him to seize their property; and also to withdraw any open opposition to the election of his brother to the empire on the death of Albrecht I. in 1308.

Q. What evil arose from the residence of the Popes at Avignon? (A.D. 1305—1376).

A. From the distance of the seat of government tumults and civil wars arose in Italy; their decrees were treated with less respect, and their scanty revenues, derived from their Italian dominions, compelled them to have recourse to oppressive expedients to replenish their treasury. The sale of indulgences and benefices was increased; new taxes and tributes were devised; Reserves, Provisions, and Expectatives, as they were termed, and other avaricious impositions, were multiplied, which created general disgust and alienated the minds of many from the Church of Rome.

Q. Under what circumstances was the Papal residence transferred from Avignon to Rome?

A. Pope Gregory XI. (A.D. 1370—1378), with the view of recovering the privileges and territories that had been lately wrested from the see, transferred the pontifical seat from Avignon to Rome, A.D. 1376. He found that

the influence of the popedom was much diminished, but died in 1378, before he had the opportunity of re-establishing its affairs.

Q. State briefly the origin of the great schism in the Western Church.

A. On the death of Pope Gregory XI., A.D. 1378, the people of Rome insisted that an Italian should be advanced to the Popedom, and the cardinals, apprehensive of their violence, complied, but they subsequently retired to Fondi, and, after declaring that the late election of Urban VI. was nothing but a mere ceremony which they were forced to perform, elected Robert, count of Geneva, who assumed the designation of Clement VII.

Q. What was generally thought the best method of terminating this schism in the popedom? (A.D. 1378—1414).

A. That the Popes, both at Rome and Avignon, should resign; but although each party proposed this method, neither were willing to adhere to it. The Gallican Church, after great exertions to obtain an amicable settlement of the question, held a council at Paris, A.D. 1397, and, being supported by the king, renounced all subjection to both Popes.

Q. In what state was the great Western schism at the commencement of the fifteenth century? What was done to heal the division?

A. Boniface IX. resided at Rome, and his rival Benedict XIII. at Avignon. After the death of Boniface, the Italian cardinals elected Innocent VII. and Gregory XII. in succession, under the express condition that they should endeavour to heal the schism. At length Benedict and Gregory bound themselves by oath to make a voluntary resignation of their positions, should such a step be deemed necessary to re-establish the peace of the Church. After their violation of this compact, the cardinals of both parties assembled at Leghorn, and appointed a General Council at Pisa, A.D. 1409, for a final adjustment of this schism.

Q. How did the Council of Pisa, A.D. 1409, attempt to restore peace to the Church?

A. It condemned and deposed both Popes; elected

Alexander V. in their place; and on his death at Bologna, A.D. 1410, promoted John XXIII. to the see.

Q. How did Benedict XIII. and Gregory XII. act after their deposition at Pisa, A.D. 1409?

A. They each convened councils, and continued to exercise their functions until the meeting of the Council of Constance, A.D. 1414, when Gregory sent in his resignation, but Benedict persisted in exercising his functions until his death.

Q. What steps did the Council of Constance take to restore the peace of the Church?

A. After declaring that the Roman pontiff was subject to a General Council, it deposed John XXIII. on account of his crimes. Gregory XII. having sent in, by proxy, a voluntary resignation, A.D. 1415, and Benedict XIII. having been degraded, Otto de Colonna, under the title of Martin V., was unanimously elected by all the cardinals, on the 11th Nov. 1417, in their stead, to be sole Pope.

Q. How long did the Council of Constance continue its sessions? What were its principal decrees?

A. From the 5th Nov. 1414, to the 22nd April, 1418. It decreed that the Pope was inferior, and subject to, an Œcumenical Council. It condemned the doctrines of Wickliffe, and ordered that his bones and writings should be burnt; it deprived the laity of the cup; it condemned Petit's opinion as to the lawfulness of taking away the life of a tyrant; it condemned Jerome of Prague and John Hugo, who were both burnt alive by its orders.

Q. By whom was the Council of Basil summoned? how long did it continue its sessions?

A. By Pope Martin V., A.D. 1431, in accordance with the decree of the Council of Sienna, held in 1424, and was continued by his successor Eugenius IV. After the year 1443 it only existed in name, but it was not finally dissolved until 1448.

Q. Mention some of the acts of the Council of Basil (A.D. 1431—1449).

A. In 1433 it abolished most of the Papal Reservations, and prescribed regular Diocesan and Provincial Synods. In 1435 it passed resolutions against the concubinage of the clergy, the precipitate promulgation of inter-

dicts, and ungrounded appeals to the Pope. Annates were also abolished, and some abuses in the celebration of public worship were forbidden. In 1436 the papal Reservations were abolished, and regulations with regard to the Pope and Cardinals passed. In 1437 the Council summoned the Pope to appear before it, whilst Eugenius in return transferred the Council to Ferrara, and opened a new synod there in January 1438. In 1439 the Council of Basil deposed Eugenius, and chose Felix V. in his stead; but from this time its acts ceased to have any considerable influence.

Q. The Council of Ferrara was transferred to Florence. When and why? State some particulars with regard to the Council of Florence.

A. On account of the breaking out of the plague at Ferrara the Pope transferred the Council to Florence in 1439. The discussions at these councils were chiefly the following: whether the Holy Ghost proceeded from the Father and from the Son (*filioque*); whether "Purgatory was a dark and dismal abode, whence sinners were released by sacrifices and alms, in a purified state, after having endured affliction and anguish;" or "whether the purgation of the sinner's soul was effected by fire;" whether unleavened bread might be used in the Eucharist; and whether the Roman Pontiff was the supreme judge and true head of the universal Church.

Q. Give a brief notice of the Popes of the latter half of the fifteenth century.

A. Martin V. was succeeded by Nicholas V. (A.D. 1447—1455), who quickly regained much of the power which the Councils of Pisa, Constance, and Basil had extorted from his predecessors, and counteracted most of the reforms which they had set on foot. In the year 1449 Felix V. resigned his pretensions, and in subsequent years the Popes, Callixtus III. (A.D. 1455—1458), Pius II. (formerly Æneas Sylvius, 1458—1464), Paul II. (1464—1471), were chiefly engaged in extending their power, and exciting a new crusade. During the remainder of the fifteenth century, the history of the Popes, Sixtus IV., who died 1484, Innocent III. in 1492, Alexander VI. in 1503, however interesting to the reader of general history, possess

but little interest for the English student of Ecclesiastical History.

Q. State briefly the circumstances which led to an arrangement between the Gallican and Roman Churches at the beginning of the sixteenth century.

A. In the year 1438, Charles VII. King of France had, with the consent of the most eminent of his prelates and nobles assembled at Bourges, drawn up the *Pragmatic Sanction*, which, in accordance with the decrees of the Council of Basil, wrested from the Popes, and restored to their ancient possessors, the power of appointment to bishoprics and other ecclesiastical benefices. In the year 1461 Pope Pius II., and Louis XI. king of France, who then received the title of *Most Christian*, would have abolished it, had not the university of Paris prevented them. At length, however, Pope Julius II. (A.D. 1503—1513), and his successor Leo X. (A.D. 1513—1521), induced Francis I. to abrogate it, and to substitute (in opposition to the united efforts of the clergy, universities, parliament, and people of France) the *Concordat* in its stead, which, whilst it reserved to the French kings the nomination to the bishoprics, and the collation to certain benefices of the higher class, restored to the Popes a vexatious power of interference in the internal arrangements of the Church.

HISTORY OF THE CHURCH.

PART THE THIRD.

THE HISTORY OF THE ENGLISH CHURCH.

Lecture I.

ON THE HISTORY OF THE EARLY ENGLISH CHURCH.

Q. STATE some reasons for supposing that St Paul visited Britain.

A. Clemens Romanus says that St Paul preached as far as *the utmost bounds of the west*. St Jerom, that he laboured unto *the western parts*. Theodoret, that he brought salvation to the *Isles of the Ocean*; and that after his release from Rome he travelled into Spain, and *other nations*. Writers of the sixth and seventh centuries expressly mention his mission to the island. The late Bishop Burgess, after a careful examination of the subject, was fully convinced that St Paul indisputably visited Britain.

Q. What evidence may be gathered from early writers as to the early introduction of Christianity into Britain?

A. Gildas, our earliest historical writer, intimates that Christianity was introduced into Britain before the defeat of Boadicea. Justin Martyr, in his "Dialogue with Trypho the Jew," written about A.D. 167, asserts that Christianity was known in *every country*. Irenæus, bishop of Lyons about A.D. 167, says that the *Celts* had at that time been converted. Tertullian, in his Treatise "Against the Jews," written about A.D. 200, (Pamelius says 198, Allix after Baronius, 208), says, that parts of Britain, inaccessible to the Roman arms, were subdued by Christ.

Q. What is Bede's account of its conversion?

A. That a British king, Lucius, about A.D. 180, sent

an embassy to Pope Eleutherius, praying him to send him teachers of the Christian religion, and that the Pope sent Fugatius and Damianus, who baptized Lucius and many of his subjects.

NOTE:—Baronius and Usher tell us, that St Peter came into Britain in the twelfth year of Nero, and staid a long time here. Nicephorus saith, that Simon Zelotes carried the doctrine of the Gospel unto the western sea, and to the Britannic Islands. The learned Archbishop Matthew Parker, Bishop Godwin, Mr Camden, and others, do assert, that St Paul himself preached the Gospel in this island after his enlargement from his first captivity at Rome; where, some say, he continued preaching five years. And this, say they, he did at the instigation of Claudia, a Noble British woman. Gildas, our own countryman, Polydor Virgil, Mr Fox, Sir Henry Spelman, and many others, tell us, that Joseph of Arimathea came into this island, and preached the Gospel here, being sent hither by Philip and James the Apostles. That he was in this land, is confirmed, not only by divers histories, but also by ancient monuments.

Q. Quote the purport of the description of an ancient historian of the sufferings of the British under an Emperor of Rome.

A. Gildas relates, that under Diocletian, A.D. 303, "The churches were thrown to the ground; the sacred books were burned on the public ways; the clergy and laity were doomed to die; and numbers of Christians fled into the woods, or concealed themselves in caves; so that in many places scarcely a vestige of Christianity remained."

Q. Give some account of the first British martyr.

A. Amphibalus, a Christian priest, during the persecution under the Emperor Diocletian fled for refuge to the house of Alban, who, although he was a Roman citizen and held a command in its army, was a Briton by birth. In a very short time Alban was converted by his guest, so that when the soldiers came to arrest Amphibalus, Alban, having put on his clothes, was led to the tribunal in his place; but as soon as the mistake was found out he acknowledged himself a Christian, and was beheaded on the same day, on a rising ground, near the town of Verulam, on which a Church was afterwards built, and called St Albans, in honour of him who was the first British martyr. He suffered about A.D. 305.

Q. How did the Cæsar, Constantius Chlorus, and his son Constantine the Great, treat the British Christians?

A. Constantius Chlorus protected them as much as

his position as Cæsar enabled him, but as the edict of the Emperor was paramount, the Christians suffered from the cruelty of the Roman officers; when however Constantine, and his son after him, became emperors, they treated them with distinguished kindness.

Q. What decisive evidence do we possess of the form of government and early prosperity of the British Churches?

A. That it was episcopal is known from the fact, that Eborius bishop of York, Restitutus, bishop of London, Adelphius, bishop of Colchester, or, as some think, Caerleon, Sacerdos, a presbyter, and Arminius, a deacon, attended, in the year 313, a Council held at Arles in France against the Donatists. British bishops were present at the Council of Nice, in Bithynia, A.D. 325, which was held for the suppression of Arianism, as we learn from St Athanasius and Hilary of Poitiers. British bishops were also present at the Councils of Sardica, A.D. 347, and of Ariminum in 360. At Ariminum three only of the British bishops consented to receive the allowance made them by the Emperor to defray their expenses.

Q. Under what circumstances did the British Christians send for assistance from a neighbouring Church?

A. The native bishops being unable to withstand the disseminators of the Pelagian doctrines, invoked assistance from the neighbouring Gallic Church, which despatched Germanus, bishop of Auxerre, and Lucus, bishop of Troyes, to their assistance. A public conference was held at Vernham, A.D. 429, before a great concourse of people, between the Gallic missionaries and the disseminators of Pelagianism, in which even the latter were convinced by the former to abandon their error.

Q. Was this the only service rendered to the British Church by Germanus?

A. No: about three years afterwards he again returned accompanied by Severus, and at the Synod of London succeeded in eradicating Pelagianism. "He brought with him at his second visit two eminent Christian teachers, Dubricius and Iltutus; the first was elected Bishop of Llandaff; the second had a college of pupils at a place called from him Llanyltad, or 'St Iltad's,' in Glamorganshire. Both were of great service to the distressed Britons. A more

famous place of education was that which St Germain seems to have founded in North Wales, the monastery of Bangor-Iscoed, near Malpas and Wrexham, on the Dee; the remains of which were still visible, after the lapse of a thousand years, a short time before the Reformation. The memory of St Germain, and of the benefits he did to the British or Welsh Church, is preserved in the name of Llanarmon, 'St Germain's,' in Denbighshire, and the town named after him in Cornwall, which was afterwards for a short time under the Saxons made a bishop's see. He died on a visit to Italy, A.D. 448, the year before the Saxons first established themselves in Britain." (Churton's Early English Church, p. 15.)

Q. State briefly the circumstances under which Christianity was nearly extinguished in Britain.

A. Vortigern, king of the Britons, not only called in (A.D. 449) the assistance of the Saxons, who were heathens, but also married the heathen daughter of Hengist, their leader, by which step he so alienated the affections of the clergy and the nobles, that they chose his son Vortimer to reign in his stead; but after a series of disasters, the Saxons prevailed, and drove the greater part of the native Christians into Cornwall, Wales, and the Northern mountains.

Q. There is only one work of an ancient British bishop extant. Mention some particulars with regard to it.

A. About A.D. 420 lived FASTIDIUS, Bishop of London, who wrote a short treatise, *De Vita Christiana*, addressed to a pious widow named Fatalis. It is a practical treatise, in which he exhorts Christians to imitate the actions of their Saviour, and shews that to live an upright and pious life was the surest way to obtain grace and mercy from God.

Q. Who was St Ninian?

A. He was a native of North Wales. After visiting Rome, and becoming thoroughly acquainted with the rites and customs of the Church, he converted the southern Picts, about A.D. 420, and became Bishop of Whithern, or Candida Casa, in Galloway, where he built a church of freestone, and settled a regular ecclesiastical government.

Q. By what means is Christianity said to have been introduced into Ireland?

Q. Whether Christianity was introduced into Ireland at the same time, and by the same means, as into Britain, is only matter of conjecture. Many of the expressions of the ancient authors, such as Clemens Romanus, and others, are equally applicable to both; but the first authentic notice of its introduction is supplied by Prosper of Aquitaine, an ancient writer, who says, that Pope Cælestine, in the year 431, having learnt that Christianity had made some progress in the island, consecrated Palladius, and sent him as bishop to the converted Scots in Ireland. Usher supposes that bishops existed before that time, and that Palladius was sent in the quality of their first archbishop. This the Romanists deny, and allege that Palladius, meeting with considerable opposition, retired to Scotland, and died there in the same year, and was succeeded by St Patrick, A.D. 432.

Q. State some particulars with regard to the life of St Patrick.

A. He appears to have been a native of the British isles, and, after receiving part of his education under St Martin of Tours and Germanus, to have gone to Rome, where Cælestine consecrated him as successor to Palladius in Ireland. "This Pope called him Patrick, and made him archbishop of the Scots. When he came to his charge in Ireland, he was wonderfully successful there, and made, as it were, a thorough conversion of the country." (Collier, Book I. cent. v.) It is also reported that St Patrick, in the year 449, came to "Glastonbury, where he lived 39 years as abbot of that place. And so great was his credit, that after his death and burial there, that church, that formerly was dedicated to the Virgin Mary alone, was in after-ages jointly consecrated to her and St Patrick."

Q. Give an account of St Columba and the monastery of Icolmkill.

A. He was born in Ireland about 532, and after being ordained a presbyter, preached to the Northern Picts about A.D. 563. After converting that nation, Bridius its king gave him the island of Iona, or Icolm, for a monastery. He had previously founded a similar institution in Ireland, called Dearmach, *i. e.* "a field of oaks." From these two numerous other monasteries arose, all of which were subject

to that of Icolmkill, where the saint was buried, A.D. 597. "This little island was always governed by an abbot in priest's orders, who had not only a jurisdiction over the laity, but, by a strange and unprecedented singularity, 'ordine inusitato,' as Bede speaks, was likewise superior to the bishops of the place; because St Columba, the first missionary and abbot, was no more than a priest." (Collier.)

Q. Describe the state of the British Christians in the sixth century.

A. In the year 519 the Saxon heptarchy was completed, and the Britons either retired to Brittany in France, or took refuge in their fastnesses in Cornwall and Wales, where Arthur became their king, at the age of sixteen, about A.D. 516. Bangor in the north, and Caerleon on Usk in Monmouthshire, in the south, were the chief seats of learning. About this time St David removed the Archiepiscopal seat from Caerleon to Menevia, now called St David's, in Pembrokeshire. Sampson, the pupil of Iltutus, became Archbishop of Dole in Brittany, and "carried away with him the monuments of British antiquity." St Patern flourished in Cardiganshire, St Petrorch in Cornwall, and St Asaph succeeded Kentigern in the see of Elwy, about A.D. 580, which was thenceforward called that of "St Asaph's."

Q. What circumstance facilitated the conversion of the Saxons?

A. Ethelbert, king of Kent, having been created Bretwalda, or "Lord of Britain," and thus possessing authority to preserve peace in all the heptarchies, married Bertha, daughter of Charibert, king of those Franks who lived around Paris. It was stipulated by her father, who was a Christian, that she should be freely allowed to exercise the Christian worship, and to bring with her a bishop, named Lindhard, as her attendant.

Q. A Pope sent missionaries into Britain. Why, and with what success?

A. Gregory the First, on becoming Pope, A.D. 590, executed a plan he had long meditated, from having had his attention called to some Anglo-Saxon slaves in the market at Rome. He despatched Augustine into Britain, with several monks, but they, becoming discouraged, sent

Augustine back to Rome, to remonstrate on the hopelessness of the undertaking. Gregory conjured them to proceed, and requested the French Christians to furnish them with interpreters. In the year 596, they landed in the Isle of Thanet, where Ethelbert, to guard against sorcery, received them in the open air, and at once gave them permission to preach. The king and a great many of his subjects were soon converted, and Augustine and his company honourably settled in Canterbury.

Q. What was Augustine's next step?

A. He proceeded to Arles, where, in pursuance of Pope Gregory's orders, he was consecrated Metropolitan of the English nation by Etherius, archbishop of that city, and made Archbishop of Canterbury, with the title of *papa alterius orbis*, and legate of the Pope in virtue of his office, with the privilege of being seated at the Pope's right foot at General Councils.

Q. Did Gregory give Augustine any further assistance?

A. Upon Augustine's applying to him, he sent various instructions, several assistants, books, and vestments, and desired him to appoint twelve bishops, and, as soon as possible, another archbishop, at York.

Q. Did Augustine hold any intercourse with the British Church?

A. In the year 601 a conference was held in Worcestershire, where, it is said, Augustine performed a miracle in attestation of his superiority, but, owing to the independent conduct of the British deputies, nothing was at that time accomplished towards a union. Shortly afterwards a second meeting took place, at which seven British bishops and a numerous body of ecclesiastics attended. Augustine then, without deigning to rise from his chair, said: "I ask only three things of you; one, that you should keep Easter as we do; another, that you should baptize according to our ritual; a third, that you should join with us in preaching the word of God to the Anglo-Saxons." They finally returned as their answer, "We shall agree to no one of your propositions. Much less can we admit him to be our archbishop who does not even rise to salute us."

Q. What further progress did Christianity make in the lifetime of Augustin?

A. Through the influence of king Ethelbert, Mellitus, a companion of St Augustin's, was consecrated Bishop of London, the capital of Sebert, king of the East Angles; and Justus, who had been sent over by Gregory, was made Bishop of Rochester, a place situated in Ethelbert's kingdom.

Q. Who succeeded Augustin in the archbishopric? What difficulties had his successor to contend against?

A. Laurentius, A. D. 604, who again unsuccessfully attempted to induce the native Churches to conform to that of Rome. When Ethelbert and Sebert were succeeded by their pagan sons, Laurentius, Mellitus, and Justus, despairing of the success of their mission, agreed to leave the island; but after the departure of the bishops, Laurentius, being reproached and personally chastised for his pusillanimity by St Peter in a vision, succeeded in converting Eadbald, the son and successor of Ethelbert, and recalled Mellitus and Justus.

Q. Under what circumstances did the kingdom of Northumbria first become Christian?

A. It was stipulated with Edwin, king of Northumbria, on his marriage with Ethelburga, or Tate, a Christian, sister of Eadbald, king of Kent, that he should allow Paulinus, who was then consecrated a bishop, to accompany her. After overcoming various difficulties, Paulinus succeeded in converting Edwin, and establishing himself at York, A. D. 627. Shortly afterwards, however, Edwin was slain in battle, and Paulinus retired from Northumbria to Rochester.

Q. After the departure of Paulinus from York, A. D. 633, Christianity was again established in Northumbria. When, and under what circumstances?

A. Oswald, son of Ethelfrid, whom Edwin had dispossessed of his kingdom, having become not only King of Northumbria, but also Bret-walda, or "Lord of Britain," sent into Scotland (where he had passed his exile and been converted) for missionaries, to re-establish the Christian faith. Aidan, a Scottish bishop, then came into Northum-

bria, and fixed his see at Lindisferne, or Holy Island, A.D. 635.

Q. Who first converted the kingdom of Wessex?

A. Birinus, a native of Genoa, who had been sent for that purpose by Pope Honorius. He became Bishop of Dorchester, near Oxford, A.D. 635.

Q. State briefly the circumstances under which Christianity was introduced into the kingdom of Mercia, and re-established in Essex.

A. Peada, son of Penda, king of the Mercians (Cheshire, &c.), on marrying a Northumbrian princess, A.D. 653, became a Christian, and received as bishop, Diuma, who had been consecrated by Finan the successor of Aidan. Three Saxon priests accompanied him, one of whom, named Cedda, or Chad, re-established Christianity in Essex about the same time.

Q. By what means was Christianity established amongst the East Angles?

A. Redwald, king of the East Angles, embraced Christianity through the influence of Edwin, king of Northumbria, but soon afterwards apostatized. His son Carpwald, who succeeded him, a Christian, was slain by the Pagans, and his other son (or his brother) Sigebert, fled into Gaul. On his return he was accompanied by Felix, a Burgundian bishop, for whom he founded the see of Dunwich, in Suffolk, A.D. 630.

Q. Who were the successors of Aidan and King Oswald?

A. Aidan was succeeded by his countrymen, Finan and Colman. Oswy became king after Oswald, and married Eanfleda, the daughter of Edwin, by his wife Ethelburga, the daughter of Bertha, and consented to call the famous Council of Whitby, A.D. 664.

Q. When and how did the Romanists abolish the peculiarities of the British Churches?

A. Oswy, king of Northumberland, who belonged to the British Church, finding the inconvenience of celebrating Easter-day on a different day from that on which his queen, who adhered to the Roman calculation, kept it, consented to call a council at Whitby, A.D. 664, to settle that, and

other questions, between the two Churches. Colman, bishop of Northumbria, and Chad, bishop of Essex, pleaded for the British, and Wilfrid for the Roman, custom. When Wilfrid alleged as an argument in favour of his cause, that Christ had entrusted the keys of heaven to St Peter, Oswy asked, "Were they really entrusted to him?" "Undoubtedly so," was the answer. "And can you allege the grant of any such privilege to an authority of yours?" demanded the king. "We cannot," answered Colman. "I must leave your party, then," said Oswy; "for I should not choose to disoblige him who keeps the key of heaven. It might be found impossible to get the door open when I seek admittance." The Romish mode of "tonsure" for ecclesiastics was also adopted at the same time.

Q. Explain the different days on which Easter-day was anciently kept. Was the ancient British Church *Quarto deciman*?

A. Certain Asiatic Churches, previously to the Council of Nice, A.D. 325, used to eat a paschal lamb in commemoration of the last supper, on the day of the Jewish Passover, or the 14th day of the first Jewish month Nisan (which month always began on the new moon next after the vernal equinox). Three days after eating this lamb they commemorated the resurrection of our Saviour, without any reference to the day of the week on which this might fall. These were called *Quarto decimans*, or such as kept the paschal feast upon the 14th day after the *φάσις*, or appearance of the moon. Whereas the other Churches celebrated their paschal feast on the night that preceded the anniversary of Christ's resurrection, which was held on the Sunday next after the Jewish Passover. The Council of Nice decreed the following Canons: 1. "That the 21st of March should be accounted the vernal equinox." 2. "That the full moon happening upon or next after the 21st of March shall be taken for the full moon of Nisan." 3. "That the Sunday next following that full moon should be Easter-day." 4. "That if the full moon fell upon a Sunday, Easter-day should be the Sunday after." For some time after the Council of Nice, the

Bishop of Alexandria was authorized to notify to all the other Churches on what day Easter-day was to be kept. Subsequently a cycle of 84 years was invented, and adopted by all Churches. Whilst, however, the British had no intercourse with the Roman Church, the Bishops of Rome altered and improved their cycle, and thus, on the arrival of Augustin, the two Churches celebrated Easter-day at different periods. The British Church kept their Easter-day on a Sunday, from the 14th to the 20th day of the paschal moon inclusive ; whereas the Roman Church kept it on the Sunday which fell between the 15th and 21st. So that the British Church was not at that time *Quarto deciman*, as some have supposed. The Welsh Churches did not adopt the Roman calculation until A.D. 755, when Elfod, bishop of Bangor, advised them to do so.

Q. Who succeeded Colman ?

A. Tuda, who was consecrated by the British divines. After a few months he died, and was succeeded by Wilfrid, who proceeded into Gaul to obtain consecration from Agilbert, bishop of Paris.

Q. Give some account of St Wilfrid.

A. After his consecration he delayed so long in France, that Chad, abbot of Lastingham near Whitby, was consecrated by Wine, bishop of Winchester, and two British prelates, in his place ; but Chad (when Theodore, archbishop of Canterbury, declared his consecration uncanonical) gave way, and Wilfrid regained his see. On a proposal to divide his diocese, Wilfrid refusing his consent, Theodore, on being referred to, deprived him. Wilfrid then repaired to Rome, and returned with the Pope's order for his restoration. Instead of complying the Saxons imprisoned him. On his release he became an active missionary, and converted the heathen inhabitants of Sussex. He was at a subsequent period restored to his see, but was again deposed, and after a second appeal to Rome he was restored to a part of his see, and died, Bishop of Hexham, A.D. 709.

Q. What resolution did the kings of Kent and Northumbria take to heal the dissensions of the Church ?

Q. They jointly sent a priest to Rome to be consecrated ; but he died before its accomplishment.

Q. Give a chronological table of the times of conversion, the Councils, and the Archbishops of Canterbury, in the early Anglo-Saxon Church.

| A. CONVERSIONS. | | COUNCILS. | | ARCHBISHOPS. | |
|----------------------------|------|----------------|------|----------------|------|
| | A.D. | | A.D. | | A.D. |
| Kent by Augustin | 596 | Augustin | 603 | Augustin | 597 |
| Essex by Mellitus | 604 | Whitby..... | 664 | Laurence | 604 |
| — by Cedda | 653 | Hertford | 673 | Mellitus | 619 |
| Northumbria by Paulinus | 627 | Hatfield | 680 | Justus | 624 |
| — by Aidan ... | 635 | Ina | 693 | Honorius | 634 |
| East Anglia by Felix | 631 | Bapchild | 694 | Deusdedit | 654 |
| Wessex by Birinus..... | 633 | Berghamstead. | 696 | Wighard | 665 |
| Mercia and the Middle | | Nidd | 705 | Theodore | 668 |
| Angles by the Scots ... | 653 | Cloveshoo..... | 747 | Brightwald ... | 692 |
| Sussex by Wilfrid | 681 | Calcuith | 787 | Tatwin | 732 |

Lecture II.

ON THE HISTORY OF THE ANGLO-SAXON CHURCH FROM THE ARRIVAL OF THEODORE TO THE TIME OF DUNSTAN, A.D. 669—928.

Q. UNDER what circumstances did Canterbury become the head of the Anglo-Saxon Church?

A. The kings of the Anglo-Saxons having been harassed by dissensions in the Church, had sent a person to Rome to be canonically consecrated Archbishop of Canterbury. He however died at Rome, and Pope Vitalian (A.D. 657—672) consecrated Theodore of Tarsus, a learned monk, a native of Cilicia, then 66 years old, in his stead, A.D. 668. Theodore waited in Gaul to obtain the consent of the Saxon kings to his appointment. This they confirmed, and also granted, for the first time, to the see of Canterbury the primacy over their whole Church.

Q. How was the internal economy of the Saxon Church regulated by Theodore?

A. In the year 673 he convened a Council at Hertford, which was numerously attended, where the ten following Canons were adopted: 1. That Easter should be kept on the Sunday after the full moon after the vernal equinox. 2. That no bishop should interfere with the diocese of another. 3. That bishops should not disturb religious houses. 4. That monks should remain in their own monasteries. 5. That the clergy shall not change their dioceses without their bishop's permission. 6. That bishops and clergy, who were strangers, should not exercise their office, without the permission of the bishop in whose diocese they were living. 7. That a synod should be held annually on the first of August. 8. That priority of consecration should determine the precedence of bishops. 9. That the number of bishops should be augmented. 10. That no man should be allowed to contract an incestuous or unlawful marriage, or to put away his wife except for fornication, and after that must remain single, or be again reconciled to her.

Q. When and for what purpose was the Synod of Hatfield held? What important decree was made there?

A. In the year 680, to condemn the Monothelites (see p. 143). The first five General Councils, and another, held A.D. 649, by Martin I. at Rome, against the same heresy, were solemnly received.

Q. What means were adopted by Theodore to increase the efficiency and stability of the Church?

A. He caused the number of bishops to be increased, and encouraged the extension of the parochial system by investing the patronage of the new parishes in those who built and endowed the churches.

Q. Mention the steps which Theodore took to encourage learning.

A. In conjunction with Adrian, a learned monk who had accompanied him to England, he gave lectures upon all the different branches of knowledge. He also founded a school (probably at Cricklade) in Wiltshire, and brought over several valuable books from Rome. As he conceived that every sin ought to be expiated by a peculiar penance, he wrote a *Penitential* (in which it was clearly stated that confession need only be made to God) for its regulation.

Q. What religious houses were founded in Northumbria under the successor of Oswy?

A. Ecgfrid, who succeeded King Oswy, A.D. 670, assisted Wilfrid in establishing a monastery at Ripon, A.D. 672, and granted land to Benedict Biscop to found monasteries at Wearmouth and Jarrow, A.D. 682.

Q. Who was St Hilda? What religious houses did she found?

A. She was niece of Edwin, king of Northumbria, and was baptized by Paulinus. She subsequently, under the guidance of Aidan, founded a nunnery at Hartlepool, and afterwards built the abbey of Whitby, at which place she died, A.D. 680.

Q. What do we know of John of Beverley?

A. That he was brought up at the monastery of Whitby under St Hilda; that he became a pupil of Theodore and Adrian; that he held in succession the sees of Hexham and York; and at length retired to Beverley,

where he had founded a collegiate church, and died about A.D. 721.

Q. What kings of Northumbria succeeded Ecgfrid?

A. Aldfrid, under whom John of Beverley lived, and Ceolwolph, to whom Bede dedicates his Ecclesiastical History. He retired to a monastery, A.D. 728, as also did his successor Egbert, A.D. 757.

Q. When did England become by law a Christian kingdom?

A. Under Ina, king of the West Saxons, about A.D. 693.

Q. Mention some of the enactments of Ina's code of ecclesiastical laws.

A. 1. If a child be not baptized within a month of its birth the father shall forfeit thirty shillings; and if through his neglect it dies unbaptized, he shall forfeit his whole estate. 2. If a slave do any work on a Sunday by command of his lord, the former shall become free, and the latter pay thirty shillings. A freeman working shall pay sixty shillings; and a slave, of his own will, shall be whipped. 3. The Church-shot, which was a certain sum payable by every bouse according to its valuation fixed at Christmas, was to be paid before Martimas, under a penalty of forty shillings, and twelve payments of the sum due. 4. Churches shall have the privilege of sanctuary; perjury committed before a bishop shall be a serious offence; persons breaking into the bishop's residence shall pay 120 shillings, the same as if it were the king's palace; the penalty for slaying a god-child shall be the same as for a son.

Q. At what period were the Saxons most remarkable for their intellectual acquirements?

A. When Charlemagne invited Alcuin, of York, to reside at his court, and assist him in the management of ecclesiastical affairs, A.D. 782.

Q. What was the origin of the eminence of the Saxon scholars?

A. When Theodore came into England, A.D. 669, as Archbishop of Canterbury, he was accompanied by Adrian, a learned monk, a native of Africa. They brought with them a large collection of books, and laboured incessantly to improve the education both of the clergy and the laity. Adrian became abbot of Canterbury, and continued to give instruction in all branches of literature until his death, in the year 710. Bertwald, who succeeded Theodore, A.D. 692, was his pupil, as also Tobias, the ninth bishop of

Rochester, Alcuin, afterwards abbot of Canterbury, and Aldhelm, bishop of Sherborne.

Q. What appears to have been the early history of the see of York?

A. It was an important city under the Romans, and appears to have always been the seat of the government of the north of England. Paulinus fixed his see there in the year 627, and there is reason for supposing that previously to that time it had been the seat of a bishop. After the departure of Paulinus the see remained vacant for thirty years. Wilfrid appears to have been appointed archbishop immediately after the Council of Whitby, A.D. 664; but as the see of Canterbury was then vacant, and Colman, bishop of Lindisferne, and the advocates of the customs of their ancient Church, had withdrawn in displeasure at King Oswy's determination to adhere to the customs of the Roman Church, Wilfrid sought consecration in Gaul. During his absence St Chad (who afterwards became Bishop of Lichfield, and died A.D. 672,) was appointed to the same see, and consecrated at Winchester; Wilfrid then retired to Ripon, but was amicably restored to York by Theodore, A.D. 670. In 677 King Egfrid ejected him, but he was restored in 681. About this time, much against the wish of Wilfrid, Northumbria was subdivided into the dioceses of York, Ripon, Hexham, and Lindisferne; York being the seat of the archbishopric.

Q. Under two of its archbishops York became celebrated for its school. Give a brief account of them.

A. Their names were Egbert (A.D. 732—766) and Albert (A.D. 766—780). Egbert (who was nearly related to Ceolwulf, then king of Northumbria, and brother to Edbert his successor,) had been ordained in early life a deacon at Rome, and subsequently, when appointed to the see of York, revisited that see to obtain the archbishop's pall from the hands of the Pope. After his return he collected a noble library, and diligently applied himself to the instruction of a number of pupils. He also compiled several manuals of ecclesiastical discipline, and prepared a *Penitential*, in the Saxon language, for the use of his clergy, which works are still extant. He was succeeded by Albert, who had long been his able coadjutor in conducting

the school. Albert, according to the account of his pupil Alcuin, trod in the steps of his predecessor. He retired into a monastery two years before his death, and was succeeded in the see by a former pupil, named Eanbald, A.D. 780.

Q. Give a brief account of a celebrated teacher of the Saxon Theological School at York.

A. Flaccus Albinus, or Alcuin, was born at York, about A.D. 735, and educated under Egbert and Albert, who were successively archbishops, and heads of the school which flourished there for many years. He also appears to have conducted the institution for some time with great success, and to have gone to solicit the archbishop's pall from the Pope, for Eanbald, on his election, A.D. 780. During his stay in Italy he was introduced to Charlemagne, who was so much struck with his superior talents and acquirements, that he at length induced him to leave York, and take up his residence at the imperial court, A.D. 782. From that time, until his death at Tours, A.D. 804, he was engaged in settling the affairs of the Frankish empire; and both by his writings, and by his influence with the Emperor, exercised almost unlimited influence over the ecclesiastical and civil concerns of Europe.

Q. Under what circumstances was a third archbishopric founded in England?

A. Offa, king of the Mercians, A.D. 756 to 796, in order to humble Alric, the king of Kent, with whom he was at war, and Eanbert, archbishop of Canterbury, who zealously supported his sovereign, prevailed on Pope Adrian I. to send a pall to Higbert, Bishop of Lichfield, and create him archbishop of the six sees between the Thames and the Humber, but Ethelhard, the successor of Eanbert, with the consent of Cænwulf, the new king of Mercia, who had then added Kent to his dominions, and by the influence of Alcuin, prevailed upon Pope Leo III., on the death of Higbert, A.D. 800, to restore the honour of St Augustin's see, and to reduce Lichfield to a bishopric.

Q. Two English councils were held in the eighth century. When, where, and with what results?

A. (1) At Cliffe's-hoe, or Cloveshoo, in Kent, A.D. 742, or 747, by Cuthbert, Archbishop of Canterbury, under the presidency of Ethelbald, King of Mercia. Al-

though two admonitory letters from Pope Zachary were read, no mention was made of an union with or subjection to the see of Rome; bishops were ordered to visit their dioceses annually, and to be watchful of the conduct of the clergy and the candidates for ordination; abbots to inspect the morals of the clergy under their charge; priests to learn and teach the people the Creed, the Lord's Prayer, and to explain the sacraments of baptism and the Lord's Supper, in English. (2) At Calcuith, in Lancashire, A.D. 785 or 787, at which Gregory, Bishop of Ostia, and Theophylact, Bishop of Todi, attended as legates of the Pope. The foundation of the archbishopric of Lichfield was probably then determined on, at the request of Offa, king of the Mercians; the first six General Councils were acknowledged; and several regulations with regard to ecclesiastical discipline and payments were made.

Q. When were payments first made from England to the see of Rome? What were they?

A. When Offa, king of Mercia, visited Rome, about A.D. 787, to obtain the approbation of the Pope for his new foundation of St Alban's Abbey, he settled on the English College at Rome a penny for every family, not absolutely destitute, in his kingdom. This was the origin of the Peter-pence of subsequent times. Some maintain that it was only a renewal of a previous grant of King Ina, and was at first paid by the king, but at a subsequent period the payment was imposed on the people.

Q. Give a brief notice of an English council held at the beginning of the ninth century.

A. In the year 816, a council was held at Calcuith, or Celychyth, under Wulfred, archbishop of Canterbury, A.D. 803—832, at which Cænwulf, king of Mercia, was present. Eleven canons were adopted. It was decreed that no ecclesiastic should perform any clerical duties in the district of another, except in urgent cases, such as baptisms and visiting the sick; that relics, if attainable, and the elements of the Eucharist, should be deposited in churches at their consecration; that monks and nuns should only reside in regularly endowed residences; and that the Scottish clergy, on account of the uncertainty of

their canonical ordination, should not be allowed to officiate in England.

Q. Under what circumstances did Alcuin revisit England?

A. In the year 790 Charlemagne sent him to form an alliance with Offa, king of the Mercians. During his three years' sojourn, A.D. 792, Charlemagne sent over the decrees of the second Council of Nice, held A.D. 787, which had established the religious worship of images, upon which the English prelates declared this doctrine to be "accursed," and engaged Alcuin to write a treatise against it. The work was sent to Charlemagne, and is supposed either to be the *Caroline Books*, or the source from which they were derived. These books were, after the Council of Francfort-on-the-Maine, held A.D. 794, sent to the Pope.

Q. What changes were introduced into the government of the kingdoms of the Saxon Heptarchy about the beginning of the ninth century? What fresh difficulties occurred?

A. Egbert, King of Wessex, (A.D. 802—838) about 825 rendered the title of "Lord of Britain" hereditary in his family, and reduced the other princes to the condition of governors, with the titles of earls. The Danes, who as early as 787 had attacked the sea-coast, and in 793, and subsequent years, plundered Lindisferne, Wearmouth, and other monasteries, gained a victory over Egbert, A.D. 833, at Charmouth, in Dorsetshire, and continued to ravage the country during the reigns of his successors, Ethelwolf, A.D. 838—856, and his sons. About the year 875, the monasteries of Beverley, Whitby, Ripon, Hexham, Lindisferne, Lastingham, and others, were plundered, and their inmates destroyed or dispersed.

Q. State briefly the nature of certain regulations relating to the Churches of England and Rome, which were made by an English king about the middle of the ninth century.

A. Ethelwolf, king of England A.D. 838—856, who had been a pupil of St Swithin, about A.D. 854, is supposed to have confirmed, by a charter, the previous grants of tithes, and to have discharged them from the payment

of lay-fees; he also enforced the payment of the *Kirk-shot*, or *Church-rate*, of a Saxon penny for every house whose annual rent exceeded thirty-pence. Neither of these payments were new, but the mode of their exaction and collection was made more definite and uniform. During a visit to Rome, A.D. 854—855, he is also supposed to have confirmed his predecessor's grant of Peter-pence, and settled, in addition, a yearly payment of 300 marks; one-third for buying candles for the church of St Peter's, one-third for candles for St Paul's, churches at Rome; and one-third for the use of the Pope. He also rebuilt the English school at Rome.

Q. Mention some particulars with regard to King Alfred.

A. He was a younger son of King Ethelwolf, born A.D. 849, and accompanied his father to Rome when about seven years old; at the age of twelve he learnt to read, and when about twenty years old he learnt Latin. He became king A.D. 871, and in 878 retired to Athelney, near Glastonbury, to avoid the Danes. After a short time he conquered the Danes, and restored the ruined affairs of his kingdom. He died A.D. 901, aged 52.

Q. What steps were taken by Alfred to restore learning?

A. He restored the University of Oxford, which is said to have been founded by Theodore, or, according to Asser, the friend and biographer of Alfred, which had been a school in the times of the Britons. He himself was a diligent scholar, and with Werferth, bishop of Worcester, and Asser, who afterwards became bishop of Sherborne, he translated large portions of the Scriptures, Bede's Ecclesiastical History, St Gregory's Manual, and the Consolations of Boethius, into the language of the country. He also founded a new monastery at Athelney, and restored many of the older foundations.

Q. What ecclesiastical regulations were passed by Alfred?

A. The right of sanctuary was recognized, and he caused the Danes to pay Rome-shot, light-shot, and plough-shot. The decrees of the second Council of Nice authorizing images were also received. In reciting the

commandments he omitted the second, and made the tenth consist of the words: "Make not to thyself gods of gold or of silver;" but he was opposed to the supremacy of Rome, and the doctrine of transubstantiation.

Q. Who succeeded Alfred?

A. (1) His son Edward the Elder, who reformed some ecclesiastical abuses. (2) Athelstan, A.D. 925, who at the Council of Grately, A.D. 928, enacted that tithes should be strictly paid, not only upon crops, but also upon live stock. The payment of Church-shot was also confirmed.

Q. State some particulars with regard to John Scotus.

A. John Scotus Erigena, or John the Irish-born Scot, was educated in France, and so highly esteemed by Charles the Bald, that he joined him with Ratramn to confute the doctrine of Paschasius Radbertus on the Eucharist; but, having given that monarch some offence, he accepted Alfred's invitation to teach in England. He is said to have been murdered by his pupils.

Q. What were the tenets of Paschasius?

A. He endeavoured to explain with precision the manner of Christ's presence in the Eucharist.

Q. At what period were regular monasteries introduced into England?

A. From the time of Athelstan to the Conquest.

Q. What religious foundations previously existed?

A. Conventual foundations; but they were a kind of colleges, in which ordinary clergymen superintended the education of the youth, and a refuge was provided for a few ascetics.

Q. Mention the origin of the name Minster.

A. It is the popular name of a monasterium; it comprised a church furnished with clergymen, who served it, and made excursions into the neighbouring places.

NOTE:—Kings of England from Egbert to the Conquest.

| | A.D. | | A.D. | | A.D. |
|--------------------|------|------------------|------|-------------------|------|
| Egbert succeeds... | 827 | Athelstan..... | 941 | Sweno died | 1014 |
| dies | 836 | Edmund I. | 946 | Ethelred II. | 1016 |
| Ethelwolf dies ... | 857 | Edred | 955 | Edmund II. | 1017 |
| Ethelbald | 860 | Edwy | 957 | Canute | 1036 |
| Ethelbert..... | 866 | Edgar | 975 | Harold I. | 1039 |
| Ethelred I. | 871 | Edward | 978 | Hardiknute | 1041 |
| Alfred | 901 | Ethelred II. de- | | Edw. III. Conf.. | 1066 |
| Edward | 925 | posed | 1013 | Harold II. | 1066 |

Q. Who was the second Benedictine abbot in England?

A. Ethelwolf of Abingdon, surnamed the father of the monks, on account of the austerity of his discipline. He introduced and perfected the mode of chanting and singing the Church-service.

Q. Was Dunstan uniformly successful in his endeavours to establish the monastic system? What was his subsequent fate?

A. No: King Edwy, A.D. 955, banished him, and dissolved all the monasteries. Dunstan then retired into Flanders, but Edgar, who had obtained part of Edwy's kingdom, made him first Bishop of Worcester, A.D. 957, then Bishop of London, A.D. 958, and finally, on the death of Odo, archbishop of Canterbury, promoted him to the primacy A.D. 959, where he continued until his death in the year 988.

Q. Give some account of Odo, the predecessor of Dunstan at Canterbury.

A. He was born of heathen Danish parents, who had settled in East Anglia in the time of Alfred, but received a Christian education, and became successively Bishop of Sherborne, and Archbishop of Canterbury, A.D. 931—958. He established ten canons, and published a synodical epistle. They establish the immunity of church-property from taxation; they exhort kings, bishops, and ecclesiastics, to lead godly lives; they forbid incestuous marriages; and, in recommending unity, he adds, "let the Church be one, united in faith, hope, and charity, having one head, which is Christ, whose members ought to help each other, and love each other with mutual charity, as he has said, By this shall all men know that ye are my disciples." (See Churton, p. 241).

Q. What steps did Dunstan take to favour the monks?

A. In conjunction with Oswald, archbishop of York, and Ethelwold, bishop of Winchester, who had been brought up as monks, he began to oblige the married clergy and canons not only to put away their wives, but to turn out the canons from many of the chief cathedrals, and to place monks in their stead.

Q. What opposition did he meet with?

A. The ejected or threatened canons, backed by powerful friends, appealed to their original foundation, and alleged that although some reformation might be needed, yet that it was unreasonable that the whole body should be deprived for the delinquency of a few. A legislative assembly was held in 968, but by some means Dunstan triumphed. At a subsequent assembly, held at Calne, the party of the canons was again defeated.

Q. What two miracles are said to have been wrought in favour of the monastic party?

A. (1) At a meeting of the National Council at Winchester, about A.D. 968, which was attended by King Edgar and Dunstan, to settle the dispute between the secular and regular clergy, a decision was on the point of being delivered in favour of the secular canons, when a voice was heard to issue from a crucifix in the wall, uttering twice the following words: "God forbid it to be done." Upon this the monks are said to have gained their object, and the canons were expelled from the cathedrals. (2) After the death of King Edgar a similar meeting was held at Calne in Somersetshire, where the monks were delivered from a like difficulty by the floor of the place of assembly giving way, and overwhelming the party of the seculars, whilst Dunstan and his friends were uninjured.

Lecture III.

ON THE HISTORY OF THE ENGLISH CHURCH AND ITS DOCTRINES
FROM DUNSTAN TO THE CONQUEST, A.D. 928—1066.

Q. A DISSENSION arose in the Church in the time of Dunstan. Mention some particulars of it.

A. Before the time of Dunstan the monastic system had not made much progress in England. The secular clergy were a very numerous and influential body, and after the regulars had been driven from their houses, or slain by the Danes, many of the monasteries, and most of the cathedrals, were in the hands of the former, who resided in their precincts in company with their wives and families, and performed the daily services. Dunstan determined to change a system which was so contrary to the notions he had imbibed in his youth; and thus originated a contest between the secular and regular clergy, which was continued with great bitterness from his time to the Reformation.

Q. Give a short sketch of the early life of Dunstan.

A. He was born A.D. 925, near Glastonbury, and sent to receive his education at the monastery of Fleury, near Rouen, in France. At the age of one-and-twenty he became one of the chaplains of King Edmund, and with the royal permission undertook the restoration of the monastery of Glastonbury, where he had spent some of his early years. It was not until the year 954 that he completed this establishment, and thus became the first Benedictine abbot in England.

Q. Mention an instance in which Dunstan refused to submit to a papal mandate.

A. A powerful earl having contracted a marriage within the prohibited degrees of kindred being excommunicated by Dunstan, obtained from the reigning Pope an order commanding him to grant him absolution. "God forbid," answered Dunstan, "that I for the sake of any man, or to save my own life, should set aside the law

which Christ has ordered to be kept in his Church. When I shall see that he has repented of his crime, I will then obey the commands of the Pope. But that he should persist in his sin, and insult me, and rejoice at being free from ecclesiastical discipline, is contrary to the will of God."

Q. Give a brief account of the Ecclesiastical Regulations issued by King Edgar in the time of Dunstan.

A. "The clergy were to preach every Sunday, and pray that the people should be faithful to their prince; a synod was to judge of any injury received by a priest; every priest was to learn a useful trade; parents were to bring their children for baptism before they were six weeks old; and none except those who could say the Lord's Prayer and the Creed were to be admitted to the Eucharist, or receive Christian burial, &c."

Q. State some particulars with regard to an eminent English prelate and his works who lived in the 10th century.

A. Elfric, after receiving the rudiments of learning, finished his education at the celebrated school founded by Ethelwold, at Winchester. He first became abbot of Cerne, in Dorsetshire, about A.D. 987, and was successively Abbot of St Alban's, Bishop of Wilton, and Archbishop of Canterbury, A.D. 994—1005. Having compiled, in English, two volumes of forty homilies each, from the works of Austin, Jerom, Bede, Gregory, and others, he submitted them for his approval to Sigeric, the primate, from whom they met with unqualified approval, and soon came into general use. He also translated the Pentateuch for the instruction of the people, and compiled a grammar and dictionary of the old English language.

Q. What Ecclesiastical Laws were passed in the time of Edward the Confessor, A.D. 1042—1066?

A. (1) That every clerk and scholar should quietly enjoy his goods and possessions. (2) That on certain solemn festivals people might come and go without any law-suits to disturb them. (3) That in all courts when the bishop's proctor appeared, his case was first to be heard and determined. (4) That guilty persons flying to the church should there have protection, not to be reproved by any but the bishop and his ministers. (5) That tithes

should be paid to the Church of sheep, pigs, bees, and the like. (6) That the ordeal by fire and water should be under certain regulations. (7) That Peter-pence should be faithfully paid to the Pope.

Q. Explain the meaning of the "Trinoda Necessitas."

A. Ecclesiastical property, although exempt from many payments, was yet liable to assessments: (1) for the repair of bridges and highways; (2) for the maintenance of fortifications; (3) for providing the means of repelling hostile incursions. These constituted the Trinoda Necessitas, to which all landed property was also liable.

Q. Shew that the Scriptures were not forbidden to the people in the early English Church.

A. Bede (E. H. III. 5) relates that such as were in company with *Aidan*, whether clergy or laity, were compelled to exercise themselves in reading the Holy Word. Bede, Alfred, and Elfric, translated portions of Scripture into the vernacular language; but it does not appear that any complete version of the whole Bible then existed.

Q. What is the history of Transubstantiation? Was it a tenet of the English Church before the Conquest?

A. "In the year 787 the second Council of Nice began with a rash determination that the sacred symbols are not figures or images at all, but the very body and blood. About 831 Paschasius Radbertus carried it further, even to transubstantiation, or somewhat very like it. The name of transubstantiation is supposed to have come in about A.D. 1100, first mentioned by Hildebertus Cenomansensis of that time. In the year 1215 the doctrine was made an article of faith by the Lateran Council, under Innocent III." (Waterland.) The Romanists appeal to the works of Bede, Egfrid, and some English canons, as containing words which a Protestant would not use, but these also contain expressions which Romanists would not allow, which proves that the writers were unacquainted with the doctrine. A canon, supposed to be of the age of Theodore (A.D. 668—689), speaks of the body of Christ as being present, not substantially, but spiritually, in the eucharistical elements; the Council of Celychyth, A.D. 816, speaks of the elements as *inferior* in sanctity to relics; and Elfric, in his homilies, written about 987, which were

specially approved of by the Archbishop of Canterbury and many bishops, says, "Housel is Christ's body, not corporally, but spiritually; not the body in which he suffered, but that body of which he spake, when he blessed bread and wine for housel, one night before his passion, and said of the bread blessed, This is my body; and again of the wine blessed, This is my blood, that is shed for many for the forgiveness of sins."

Q. Were solitary masses in use in the early English Church?

A. "Bede and Alcuin appear to have esteemed the sacrifice beneficial for the living; Bede, even for the dead. The same opinion is expressed by Elfric in his sermons; and in the canons of Edgar, 960, the practice of saying mass, as an *opus operatum*, seems clearly to have been established." Short, p. 19.

Q. What appears to have been the practice of the English Church before the Conquest as to the use of images, relics, and pilgrimages?

A. (1) Image-worship was rejected by Alcuin and the English Church previously to the Council of Frankfort, A.D. 794; but as Alfred omitted the second commandment, and made "Work thou not golden gods, or silveren," to be the tenth, we may presume that image-worship was then in use. (2) Relics were held in great esteem, and pilgrimages to Rome were so common, that Boniface, in 747, writes to Cuthbert, that English women who had set out for this purpose, were to be found living by prostitution in every town on the road.

Q. Did the early English Church believe in purgatory and the efficacy of prayers for the dead?

A. Prayers and eucharistic offerings for the dead were probably of early origin in Britain, and there are early traces of a species of purgatory. Alcuin and others considered that the conflagration at the end of the world would act as a purgatorial fire, as those only who escaped unscathed would attain to the abodes of the blessed. Alfred and his contemporaries appear to have imagined that the souls of the perfect went straight to heaven; those next in order to paradise; the wicked who died penitently to the purgatorial flames; and the impenitent to hell. All

of which views are very different from those of the modern Romanists.

Q. Recapitulate some of the arguments adduced in the previous history to shew that the early English Church was originally (1) a part of the Catholic Church; (2) that it existed before the arrival of St Augustin; (3) that Christianity does not appear to have come from Rome to England.

A. (1) It appears (p. 170) that the British Church was derived from the Apostles, and, in the subsequent pages, it is shewn that an unbroken succession of bishops and pastors was always maintained. (2) It is evident (p. 177) that St Augustin only began the conversion of the Saxons; a duty which the hostility of the two nations had hitherto precluded the British bishops from performing; but that, as in the case of Aidan, the Scottish bishops eagerly availed themselves of any invitation to convert their more southern neighbours; that Bertha, a British queen, and doubtless other Christians, were then at Canterbury; and that Liudhard, a Gallic bishop, in the quality of spiritual adviser of the queen, must have produced some effect on the Saxons favourable to Christianity. (3) The very word Church is of Greek origin; the very first discussion between Augustin and the British bishops turned upon the question of Easter (pp. 179, 182), and upon baptism; from which it is evident that the British Church, both at its origin, and in its subsequent polity, had followed the customs of the Catholic Church, as defined at the councils of the fourth century. In fact, when Gregory met with the slaves in the market, he seemed to be totally ignorant of the state of the British isles, and certainly of the fact, that an archbishop and seven bishops existed in Wales alone.

Q. Bingham says that all Metropolitans were *αὐτοκέφαλοι*. Explain this.

A. It was a name appropriated to certain absolute and independent bishops, and given to several of them for different reasons. "For first, before the setting up of patriarchs, all metropolitans were called *αὐτοκέφαλοι*, ordering the affairs of their own province with their provincial bishops, and being accountable to no superior but a synod,

and that in case of heresy, or some great crime committed against religion or the rules of the Church."

Q. Shew that some metropolitans were independent after the setting up of patriarchal power.

A. When the Patriarch of Antioch laid claim to the ordination of the bishops of the island of Cyprus, in the Council of Ephesus, A.D. 431, the council, upon hearing the case, "determined against him, making a decree, that whereas it never had been the custom for the Bishop of Antioch to ordain bishops in Cyprus, the Cyprian bishops should retain their rights inviolable, and, according to canon and ancient custom, ordain bishops among themselves. And this was again repeated and confirmed by the Council of Trullo, A.D. 692, even after the Cypriots were driven out of their country by the incursions of the barbarians.... And this was also the ancient liberty of the Britannic Church, before the coming of Austin the monk, A.D. 595, when the seven British bishops, which were all that were then remaining, paid obedience to the Archbishop of Caer-leon, and acknowledged no superior in spirituals above him. As Dinothus, the learned abbot of Bangor, told Austin, A.D. 603, in the name of all the Britannic Churches, that they owed no other obedience to the Pope of Rome than they did to every godly Christian, to love every one in his degree in perfect charity; other obedience than this they knew none due to him he named Pope, &c. But they were under the government of the Bishop of Caer-leon, or Usk, who was their overseer under God." (*Bingham*, II. 18; see also Book IX.; and *Bramhall's Works*, Vol. II., where the question of the independence of the British Churches is fully discussed.)

Q. Mention some particulars which shew that the Popes obtained no peculiar rights over the Church in England by the mission of St Augustin.

A. (1) As it has been already shewn that the conversion of Britain by the Roman missionaries was little more than nominal, until the native bishops took it in hand; (2) as the *Jus Cyprium* (cf. last question) declared that "no bishop shall occupy another province which has not been subject to him from the beginning; and if he shall have made any such occupation or seizure, let him

make restitution, lest the canons of the Holy Fathers be transgressed;" (3) as St Augustin only advanced from the Isle of Thanet by permission of Ethelbert, and was also assisted by the same king in founding the bishoprics of Canterbury, London, and Rochester; (4) as no council convened with the consent of the sovereigns of England ever conferred patriarchal power in Britain upon the Pope, it follows that any exercise of such a power by the Pope is indefensible.

Q. (1) Had Pope Gregory, when he sent Augustin to Britain, any sinister views? (2) What is the story of St Augustin's slaughtering the monks of Bangor?

A. (1) It appears to be very probable that Gregory at first scarcely knew of the existence of the Church, or even the government of the Britons; that he considered the islands to be inhabited by Pagan Saxons, and that his only object was to confer a benefit upon them by embracing a favourable opportunity of imparting to them the blessings of Christianity. (2) It is alleged, that out of revenge towards the British Christians for not admitting him to be their metropolitan, St Augustin caused two thousand monks of Bangor to be slain, whereas the slaughter was made after his death by a Pagan Saxon king, in a battle with the British, when the monks appeared on a neighbouring eminence to aid their countrymen by their prayers.

Lecture IV.

HISTORY OF THE ENGLISH CHURCH FROM THE CONQUEST TO
THE PREACHING OF WICKLIFFE, A.D. 1066—1356.

Q. GIVE a chronological table of the Kings of England and Archbishops of Canterbury during this period.

| A. KINGS. | | ARCHBISHOPS. | |
|--------------------------|------|---------------------------|------|
| | A.D. | | A.D. |
| William I. <i>d.</i> ... | 1087 | Lanfranc, <i>d.</i> | 1089 |
| William II. | 1100 | Anselm | 1109 |
| Henry I. | 1135 | Rodulph | 1122 |
| Stephen | 1154 | Corbel, W. | 1136 |
| Henry II. | 1189 | Theobald | 1161 |
| Richard I. | 1199 | Becket, T. | 1170 |
| John | 1216 | Richard | 1183 |
| Henry III. | 1272 | Baldwin | 1190 |
| Edward I. | 1307 | Fitz-Joceline..... | 1191 |
| Edward II. | 1327 | Hubert Walter... | 1205 |
| Edward III. | 1377 | Langton, Step.... | 1228 |
| | | Wethershed, <i>d.</i> ... | 1231 |
| | | Edmund, St. | 1242 |
| | | Boniface | 1270 |
| | | Kilwarby, R. ... | 1278 |
| | | Peckham, J. | 1292 |
| | | Winchelsey | 1313 |
| | | Raynold, Wal... | 1327 |
| | | Mepham, Sim... | 1333 |
| | | Stratford, J. | 1348 |
| | | Bradwardine. ... | 1349 |
| | | Islip, Simon..... | 1366 |

Q. In what relation did the Conqueror stand to the Pope?

A. (1) On account of the temporal pretensions of Gregory VII. and the conflicting claims of two rival pontiffs, Gregory and Guibert, William forbade the reception of any papal constitution until it had been inspected and approved by him. (2) That no national synod called by the Archbishop of Canterbury should have any force unless he allowed it. (3) That no baron or officer of the king's courts should be excommunicated, or endure public penance, without the King's consent. (4) William retained the right of investiture; taxed ecclesiastical property; forbade the clergy from attending foreign councils without his permission; rejected the Pope's demand of homage; and paid Peter-pence only as a donation.

Q. How did William I. treat the clergy?

A. He deprived them of many estates, and those that remained were subjected to feudal services. He prohibited them from leaving the kingdom, acknowledging the Pope's power, publishing his letters, attending general

councils, or pronouncing excommunication against his officers or barons without obtaining his sanction. Bishops and abbots were compelled to attend parliaments. He, however, commanded the barons to restore such churchlands as they had seized, and confirmed the right of the ecclesiastics to small as well as large tithes.

Q. Under what circumstances was a Pope's legate first received in England?

A. The Conqueror wishing to deprive Stigand, archbishop of Canterbury, on the plea that he was appointed in the lifetime of his predecessor, and that Benedict X., who gave him the pall, was never really Pope, sent to Pope Alexander II. and desired him to depute a legate to act with his authority; the Pope complied, and Stigand was deposed.

Q. How were the native clergy treated by the Normans?

A. For nearly one hundred years after the Conquest no Saxon was promoted to any dignity. Foreigners unacquainted with the language were preferred; the Creed, the Lord's Prayer, and Psalms, were no longer generally used in the language, the service being performed in Latin. In fact, the Norman bishops were military chiefs, barons, and ministers of state.

Q. The service-book was changed. When?

A. Violent efforts were made by the Normans to substitute a modern service-book for the old order of Gregory. At a subsequent period, Osmund, bishop of Salisbury, 1078—1099, compiled the Salisbury missal or manual in the Latin language, and this was generally used up to the time of the Reformation.

Q. What change was introduced in the Ecclesiastical Courts and subdivisions by William I.?

A. The Civil and Ecclesiastical Courts were separated; the dioceses were divided into archdeaconries, generally commensurate with the counties, and rural deaneries with the hundreds; but these divisions and names were not unknown to the Saxons.

Q. What was the state of the Church under Rufus?
A.D. 1087—1100.

A. He put the clergy of some cathedrals upon a

bare allowance for their maintenance. He kept the see of Canterbury and other preferments vacant, and appropriated their revenues to his own use, until in a sickness, in 1093, he made Anselm archbishop of Canterbury, restored the church-lands, and as to the arrears, he evasively said, "*de his et aliis, credam tibi, sicut debebo.*" Next year he disgraced Anselm for proposing that all church-offices should be filled up. Anselm also wished to go to Rome to receive the pall from Urban II., and thus commit the King to acknowledging him instead of his competitor, Clement. On this account the King would have deposed him, but as he was a favourite with the nobility and people, and the bishops were reluctant to act, the matter was deferred. In the year 1095, William agreed to acknowledge Urban as Pope, provided he would depose Anselm. Upon this understanding a legate was despatched to England, who after first receiving the King's acknowledgement of the Pope, confirmed Anselm in the archbishopric. Anselm immediately withdrew from the kingdom, and was never again restored.

Q. In what did the real importance of the question of investitures consist?

A. The person who had the power of investiture had in fact a sort of power of annulling the election, and therefore could effectually interfere in the nomination. Gregory VII. allowed the bishop elect to do homage for the temporalities, but interdicted princes from bestowing the spiritualities by delivering the staff and ring; whereas Pope Urban forbade him even to do homage. (See p. 166—168).

Q. State the nature and result of the contest between Pope Urban II. and Henry I.

A. At the beginning of his reign he recalled Anselm; but as the archbishop, at a council held at London, A.D. 1103, deprived several abbots for having gained their position in an irregular manner, and also refused to consecrate the bishops whom the king had nominated, it was agreed that Anselm should go to Rome, A.D. 1105, and obtain the pope's opinion on the subject. Henry, as soon as he heard that the decision was against him, seized upon and kept the temporalities of Canterbury for nearly a year

and a half, whilst Anselm remained at Lyons, and refused to submit. At length it was agreed that the king should give up the right of investiture, but that the new bishop should do homage for the temporalities of his see.

Q. What steps were taken by Anselm to enforce the celibacy of the clergy?

A. In the year 1103 he held a council at Westminster, which decided against their being married, and again in 1108 the same canon was repeated; but a letter from the Pope to Anselm, written A.D. 1107, which allowed him to ordain and promote the sons of the clergy, "because the greatest and best part of the clergy in England consisted of such persons," is a proof that it was no easy matter to enforce obedience to this arbitrary rule.

Q. Under what circumstances was the Welsh Church made dependent upon Canterbury?

A. Bernard, the first Norman who became Bishop of St David's, A.D. 1115, denied all subjection to the see of Canterbury; but the archbishop, with the assistance of the Pope, forced him to submit.

Q. Who was the first Bishop of Ely? What was the extent of the see?

A. The county of Cambridge was taken from the see of Lincoln, and assigned to the new bishopric of Ely, which was created A.D. 1109; Hervey, late bishop of Bangor, being the first who held it.

Q. What was the state of ecclesiastical affairs in England under Stephen?

A. At first, to obtain the support of the clergy, he promised, at Oxford, A.D. 1136, to remedy all abuses; but on his breaking his word, a violent contest ensued, during which his brother Henry, bishop of Winchester, who had been created legate of the Pope in England, deposed him A.D. 1139. Stephen, to depress his brother Henry's power, consented to Theobald, abbot of Bec in Normandy, being appointed Archbishop of Canterbury, although elected contrary to his prerogative. Theobald also obtained the legatine commission as a perpetuity for himself and successors.

Q. Give a short account of Thomas à Becket.

A. He was born in London, and educated at Oxford,

Paris, and Bologna: he became Chancellor of England A.D. 1158, and Archbishop of Canterbury A.D. 1162. He swore to obey the Constitutions of Clarendon early in 1164; but retracted his consent by a papal dispensation. Being persecuted in the October of the same year at Northampton, he withdrew into France, where for six years he withstood the king. In the year 1170 a reconciliation took place, and he returned on the 30th of September to England; but fresh disputes arose, and certain adherents of the king, who was in Normandy, came over in consequence of hearing his complaints, and murdered Becket, who was afterwards canonized, on the 29th of December of the same year.

Q. What were the Constitutions of Clarendon? when enacted?

A. In January 1164, the king assembled the two archbishops, twelve bishops, and forty-two barons at Clarendon, near Salisbury, where they enacted, "that ecclesiastics and their retainers should be under the civil authority; that the jurisdiction of the spiritual courts should be curtailed; that no appeals should be made to, nor interdicts and excommunications received from, Rome without the king's consent; that the revenues of vacant preferments should belong to the king."

Q. How did Henry act after the murder of Becket?

A. He disavowed the act, of which he was really innocent, and to avoid excommunication permitted appeals to be made to Rome, restored the temporalities of the see of Canterbury, bestowed large gifts on the Church, and underwent flagellation at Canterbury as a penance.

Q. When and under what circumstances did the first persecution for heresy take place in England?

A. At Oxford, in the year 1160, about thirty Germans were maimed, branded on the forehead, and turned into the fields to perish. They are said to have rejected the sacraments, to have been averse to marriage, and gloried in their sufferings.

Q. What other regulations affecting the Church took place in the reign of Henry II.?

A. In the year 1174, after many disputes, a new archbishop was consecrated at Rome; in 1175 some regulations

with regard to the clergy were made; in 1176 the Archbishop of Canterbury was declared to be superior to the Archbishop of York; and at length Henry virtually abrogated the Clarendon Constitutions.

Q. Did Richard I. advance the papal power?

A. Richard being engaged in foreign wars, few events of importance in Church History occurred; but, as the Pope and the Church conferred great advantages on him, their power was allowed to increase, and all important causes were decided at Rome, according to the Pope's pleasure.

Q. When did the Popes first levy contributions in England without the consent of its sovereign?

A. In the year 1199 Innocent III. issued a bull imposing a tax of one-fortieth of ecclesiastical incomes to carry on the fourth crusade, undertaken in 1202.

Q. When did the papal power arrive at its greatest height in England?

A. In the reign of King John, A.D. 1199—1216.

Q. How did the Pope interfere in the appointment of the primate in the reign of King John?

A. On the death of Hubert, archbishop of Canterbury, A.D. 1205, the monks privately elected Reginald, and sent him to Rome for his investiture; but as, through his betraying the secret, they were punished for this act by the king, they in revenge nominated another primate. The suffragan bishops, who had always claimed the power of electing their archbishops, also elected an archbishop. The whole question was then referred to the Pope, who set aside all the elections, and compelled the deputies of the Canterbury monks to elect Cardinal Langton. When John refused to acknowledge Langton, the Pope laid the country under an interdict, whilst the king in return seized on the revenues of those bishops that adhered to the Pope.

Q. In what manner was the dispute between King John and the Pope carried on, and with what result?

A. In the year 1212 the Pope freed his subjects from their oath of allegiance, and in 1213 he bestowed the crown on Philip of France; but on John's surrendering his kingdom, on the 15th of May, 1213, to the Pope, and consenting to receive the crown back again from his legate Pandulf, and to pay an annual tribute of 1000 marks, the whole

power of Rome was exerted to assist him against Philip, and all his enemies in England, both lay and clerical, so much so, that in 1215 Langton was excommunicated for joining the barons in demanding the Magna Charta.

Q. What concessions were made to the ecclesiastics in the charter?

A. The king resigned to the chapters and convents his claim to the nomination of bishops and abbots, and granted them a free election, reserving to himself no more than the power of giving them a licence to proceed to an election.

Q. An English bishop opposed the Pope in the reign of Henry III. A.D. 1216—1272. State some of the circumstances.

A. Robert Grossteste, or Greathead, bishop of Lincoln, A.D. 1235, hindered Pope Innocent IV. from nominating his infant nephew to a canonry in his cathedral; and while he submitted to the papal authority, he unceasingly enforced discipline, reformed abuses, and defended the Church of England against all unjust papal encroachments.

Q. What appears to have been the relation in which Henry III. stood to the Pope?

A. The Pope appears to have joined the King in wresting the power of election from the chapters, and in resisting the encroachments of the barons; in return the King allowed the Pope to tax and tyrannize over the clergy, and to present non-resident foreigners to the most valuable benefices.

Q. Quote the substance of Hume's remarks on the reign of Henry III.

A. It must be acknowledged, nevertheless, that the influence of the prelates and the clergy was often of great service to the public. Though the religion of that age can merit no better name than that of superstition, it served to unite a body of men who had great sway over the people, and who kept the community from falling to pieces, by the factious and independent power of nobles. And, what was of great importance, it threw a mighty authority into the hands of men, who by their profession were averse to arms and violence, who tempered by their mediation the general disposition towards military enterprises, and who still maintained, even amidst the shock of arms, those secret links, without which it is impossible for human society to exist.

Q. What two checks were given to the authority of the church in the early years of the reign of Edward I.?

A. (1) A statute was passed at Westminster, in 1275,

which enacted that a clerk indicted for felony should not be delivered to his ordinary until he had undergone a trial by lawful men. (2) The statute of Mortmain, in 1279, made the king's consent necessary for the ratification of any transfer of landed property to an ecclesiastical body.

Q. What was the evil against which the statute of Mortmain was aimed?

A. To prevent the king's exchequer from being impoverished, inasmuch as the church-lands afforded neither wards, reliefs, nor marriages, as those of the laity did; so that they were said to pass into *dead hands*.

Q. How did the clergy extend their spiritual power in the reign of Edward I.?

A. In 1281, at a council at Lambeth, priests were ordered to enforce transubstantiation, and to teach that the wine was only given for deglutition, the sacrament being contained in the bread.

Q. How was church-property attacked by King Edward I.?

A. On the king demanding a fifth of their moveables, they pleaded the bull of Boniface as an exemption; but the king forced them to submit by denying them the protection of the laws, and seizing the lay-fees.

Q. What contest was there between English and foreign ecclesiastics?

A. Superiors of foreign religious orders were prohibited from taxing their dependent houses in England; and the Pope was refused the firstfruits which belonged to bishops, but he afterwards obtained them.

Q. Mention some of the legislative acts which were passed relating to the church, from Edward I. to Wickliffe, A.D. 1272—1356.

A. Various acts were passed for defining the limits of the civil and ecclesiastical jurisdictions, and to repress the authority of foreigners in the disposal of patronage, or the deriving of money from preferments in England. The contests between the kings and the convents as to the appointment of bishops and abbots still continued, and the weaker party, by appealing to Rome, gave the Popes opportunities of exercising authority, to the detriment of both of them. The statute of Mortmain (passed A.D. 1279),

which attempted to hinder corporate bodies from acquiring any lands or tenements, although in force, was in many ways eluded, so that A.D. 1343, the statute of Provisors was passed; by this the Popes were prohibited from making any reversionary grants of benefices, either in their own patronage, or that of others, or to interfere with the freedom of ecclesiastical elections, or to disparage the king's prerogative. But as this was found to compel the aggrieved party to carry their causes to Rome, the statute of Præmunire was enacted A.D. 1352, which declared that if any person carried to Rome a plea which belonged to the king's court, he should, after a notice of two months, be outlawed.

Q. A remarkable work, exposing church-abuses, appeared about the year 1352. Give a brief account of it.

A. It was entitled the "Complaint of the Ploughman;" its author was not known. After a short account of the history of the Old, and of the doctrines of the New Testament, it inveighs against auricular confession, the selfishness of the priests, the abuses arising from their celibacy, sumptuous buildings, neglect of teaching, &c.; and then attacks the Popes for their injustice, covetousness, and neglect of the spiritual welfare of the church.

Lecture V.

THE ENGLISH CHURCH FROM WICKLIFFE TO THE REIGN OF
HENRY VIII. A.D. 1356—1509.

Q. WHERE, in what century, and from what person, according to Mosheim, did the sect of the Waldenses originate?

A. At Lyons, in France, in the twelfth century. He thinks that Peter Waldo, an opulent merchant of that city, (called Valdensis, from Vaux or Waldum, a town in that province), was its founder; that he employed a French priest, about A.D. 1160, to translate the four Gospels and other portions of Scripture into the French language, and thus perceived that the religion then taught by the Roman Church was entirely different from that which had been originally inculcated by Christ and his Apostles; that upon this discovery he became a public teacher; distributed his wealth amongst the poor; and that from his contempt for riches, and his inculcation of this feeling upon his followers, the sect obtained the name of *Les Pauvres de Lyons*.

Q. A different account from that of Mosheim has been given of the origin of the Waldenses. What is it?

A. That in the valleys of the Cottian Alps a distinct society, under the name of Vaudois, existed at least fifty years before Peter Waldo was excommunicated by the Archbishop of Lyons, A.D. 1172, and that it is probable that the *Subalpini* and *Paterines* were but a more ancient name of these same Waldenses.

Q. State reasons for supposing that the Waldenses existed long before Peter Waldo.

A. There is no proof that Waldo ever visited Piedmont, and it is known that his followers assumed all the functions of ecclesiastics without any direct appointment, whilst the Waldenses insisted upon a regular call and ordination for their ministers; that their form of government was episcopal, until a pestilence in the seventeenth century, which left but two pastors surviving, compelled

them to have recourse to Switzerland for an additional supply, and that it was not until then that the presbyterian form of government and the Genevan liturgy were introduced amongst them.

Q. Describe an ancient extant poem of the Waldenses.

A. It is called "*La Nobla Leçon*," written about A.D. 1100, which contains a metrical abridgment of the doctrine and history of the Old and New Testaments, and shews that the commandments, not excluding the second against the worship of idols, the worship of the Trinity, but not of the Virgin, were taught amongst them. It concludes with an exposure of the "errors of the papacy, the simony of the priesthood, masses and prayers for the dead, the impostures of absolution, and the abuses of the power of the keys."

Q. In what manner were the doctrines of the Vaudois extended, and in what different ways might they have reached England?

A. They sent a colony into Calabria; but this was afterwards destroyed by the Romanists. Another section of them migrated to Bohemia, with which country considerable intercourse was kept up by England in the time of Wickliffe, as Bohemian students are known to have then studied at Oxford, and Richard II. married a princess of that country. It is supposed, also, that a portion of them settled in the south of France, where they were known as the heretical Albigenses; and being driven from thence by persecution into the English territories in that country, they might thus extend their tenets; so that, independently of all other sources from which an opposition to the debased system of Christianity inculcated by the Romanists for centuries before the Reformation, the purer doctrines of the Scriptures might have gained support from the infusion of the holier tenets of the inhabitants of the Alpine fastnesses.

Q. Two eminent prelates in the reign of Edward III. shewed by their conduct that "the genuine spirit of Christianity was by no means extinct in our land." Give some account of them.

A. (1) Bradwardine, confessor and confidential chaplain to Edward III., was so learned in all the sciences, as

to be called the Profound Doctor. He was consecrated Archbishop of Canterbury, A.D. 1349, and died within seven days afterwards. He wrote an elaborate treatise against Pelagianism, in which the doctrines of our church are ably inculcated. (2) Richard Fitzralph was educated at Oxford, and appointed by Edward III. to the archbishopric of Armagh, A.D. 1347. In consequence of his attacking the abuses of the mendicant friars, he was summoned before the Pope at Avignon, and after suffering great hardships for several years, he at length died in exile in the year 1361.

Q. Mention, with dates, some of the leading events in the life of John Wickliffe.

A. He is said to have been born A.D. 1324, at a village of the same name, near Greta-bridge, in Yorkshire, and was sent to Oxford about A.D. 1340. In the year 1356 he wrote his tract on "The last Age of the Church," occasioned by the plague of 1348, and in 1360 began to attack the Mendicant Orders. In the year 1356 he became head of Canterbury Hall, in Oxford, and when Archbishop Langham, to gratify the friars, pronounced his appointment void, he appealed in vain to Pope Urban V., who ratified the sentence. When the Pope demanded of the king the tribute promised by King John, he maintained (A.D. 1366) the truth of the answer returned by the Parliament, "that as neither John nor any other king had power to dispose of his kingdom, without the consent of Parliament, no subsequent monarch could be bound by any such transfer, in itself illegal." After taking the doctor's degree, A.D. 1372, he attacked the errors of the Romanists in his disputations; and in 1374 he was sent as one of the king's commissioners to Bruges, to treat with the Pope's nuncios "concerning the liberties of the Church of England," where it was arranged that the Pope should discontinue the use of provisions, and the king should not intrude persons into benefices. In the year 1376 Wickliffe obtained the rectory of Lutterworth and a prebendal stall at Westbury, and in 1377 he appeared before the Pope's commissioners at St Paul's and Lambeth; but by a fortunate combination of circumstances he escaped punishment, and retired in quiet to Oxford. Having attacked the doctrine of transubstan-

tiation, and being deserted by his supporters, he in 1382 was compelled to retire to his rectory, where he died in peace, A.D. 1384, in the sixty-first year of his age.

Q. State briefly some erroneous opinions which have been imputed to Wickliffe.

A. (1) He argued that the wickedness of a priest vitiated his ministerial acts. (2) That tithes were mere alms, which might be withheld if sufficient provocation were given. (3) That even those ecclesiastical endowments which were given in perpetuity might be resumed under similar circumstances. (4) That bishops were not necessary to constitute a church. (5) That the doctrine of the existence of a purgatory was true.

Q. Give three derivations of the name "Lollard."

A. (1) It is a word compounded of the German *lullen*, *lollen*, *lallen*, and the common termination *hard*. *Lollen* signifies to sing in a low tone, and *lolhard* signifies one who frequently sings. As a great portion of the worship of the *Lollards* consisted in singing, this name was appropriated to them. (2) It may be derived from the word *lolium*, as heretics are called as early as Eusebius, E. H. iv. 24, *tares* amongst the wheat. (3) It is asserted that the name is derived from Walter Lolhard, who had been burnt at Cologne for heresy, A.D. 1315.

Q. What steps were taken in the reign of Richard II. and Henry IV. to restrain the power of the Pope, A.D. 1377—1399—1413?

A. In the year 1379 an act was passed which prohibited any foreigner from holding an ecclesiastical benefice in England, and in 1392 the statute of Præmunire was confirmed, which finally put an end to the nomination of English bishops by the Popes. In 1404 the two statutes of Provisors and Præmunire were renewed and enlarged, and at a subsequent period the king was restrained from granting licences for their violation.

Q. How were the Lollards treated in the reign of Henry IV. A.D. 1399—1413?

A. Before Henry came to the throne he had been favourable to the Lollards; but, to strengthen his title, he promised the clergy to support their immunities, and to aid them in the extermination of heresy. In the year

1400 a law (the first for burning heretics, which was not repealed until 1677) was passed, by which bishops were authorized to detain a person suspected of heresy, and on his conviction and refusal to recant, to deliver him to the civil power to be burnt. Sir William Sawtre, rector of St Osyth's, in London, for denying the doctrine of transubstantiation, was its first victim. William Thorp, a learned ecclesiastic, died in prison, for maintaining opinions which were clearly unsound; such as the inefficacy of the Eucharist, if consecrated by an immoral priest; that the gospel resided in the heart of every man, and not in the letter; and that the clergy ought to be reduced to indigency. Thomas Badby, a tailor, was burnt at Smithfield, for maintaining "that a priest could not make Christ." Shortly afterwards sheriffs were compelled by law, at the request of a bishop, to burn any heretic whom he had condemned. Archbishop Arundel declared in a formal manner the Lollard doctrines to be heretical. (See Hart's *Eccl. Records*, p. 387, et seq.)

Q. A remarkable leader of the Lollards was persecuted in the reign of Henry V. A.D. 1413—1422. What were the circumstances?

A. Sir John Oldcastle, Lord Cobham, on refusing to appear before the Convocation, was committed to the Tower. When brought before the primate and several bishops, he persisted in denying the necessity of a belief in transubstantiation, penance, confession, image-worship, and pilgrimages, and was delivered to the secular arm for execution. Some delay having occurred, he escaped into Wales, where he contrived to elude his enemies for some time (A.D. 1415—1418), but was at length discovered, and burnt in London.

Q. What appears to have induced the Parliament to pass such severe laws against the Lollards during the reign of Henry V.; and how did the Church conciliate the king?

A. Parliament was anxious to shift the public burdens upon the estates of the clergy; and to avoid all recriminations of their being inclined to heresy, they persecuted the Lollards. The king, on his part, was only diverted from seizing on the ecclesiastical estates by Arch-

bishop Chicheley obtaining for him a grant of the alien priories, which were religious houses dependent on abbeys in Normandy, to assist him in carrying on his foreign wars.

Q. What bishop was deprived during the reign of Henry VI., and on what charge? A.D. 1422—1472.

A. Reginald Peacock (Pecock or Pococke), bishop of Chichester, A.D. 1457, for asserting that Christians “were not bound to believe in the descent into hell, the holy Catholic Church, the communion of saints, transubstantiation, the infallibility of the universal Church, and the authority of councils.” He was a man of turbulent disposition, and rather tended to retard any real reformation. (Lewis’ Life of Pecock.)

Q. In what relation did Pope Martin V. stand to the English government?

A. In the year 1426 he wrote to Chicheley, the primate, inveighing against the king’s usurpation of the papal rights, and deprived the archbishop of his legatine powers, for having proposed to annul all exemptions from Rome. The Pope also made void the statutes of Provisors and Præmunire. The Bishop of Winchester was made legate, but his powers were curtailed by Parliament, and he was punished for levying money to carry on a war against the Bohemian heretics.

Q. How did the English Church act with regard to a general-council which met in the reign of Henry VI.?

A. The Council of Basil, 1432, having decreed “that the authority of a general council when sitting was paramount to that of the Pope, who could not, they pronounced, dissolve it without the consent of its members,” the Convocation of Canterbury objected to the resolution, and the mode in which it was passed.

Q. What was the state of religion during the reigns of Edward IV. A.D. 1472—1483; Edward V. 1483; Richard III. 1483—1485; and Henry VII. 1485—1509?

A. Edward IV. granted the clergy a charter, which exempted them from the Statutes of Præmunire and Provisors, and in criminal causes from the jurisdiction of the civil courts. In the two subsequent reigns civil commotions interfered with the progress of learning and religion, and the worst features of the Romish corruptions were

established. The laity were deprived of the cup; and transubstantiation, worship of saints, processions, pilgrimages, indulgences and superfluous festivals, comprised the sum of the religion of this period. Under Henry VII. some feeble attempts were made to stay the general corruption of the religious orders; but by gratifying the avarice of the king they easily purchased an exemption from all reforms.

Q. Trace the rise and fall of papal encroachments in England from William I. to the accession of Henry VIII.

A. William I. consented to receive a legate; Henry I. gave up the donation of bishoprics; Stephen conceded the right of appeal; Henry II. allowed clerks to be exempt from the secular power; John surrendered his kingdom, and consented to pay a tax of 1000 marks; and Henry III. allowed absentee foreigners to hold most of the richest benefices. After this the papal power in England began to decline; by the statutes of *Provisors* of 25 Edward III. A.D. 1350, 38 Edward III. A.D. 1363, and 13 Richard II. A.D. 1389, the king and other lords were to present unto benefices of their own or their ancestors' foundation, and not the bishop of Rome; of *Præmunire* of 27 Edward III. A.D. 1352, "forbid the suing in a foreign realm, or impeaching judgment given;" of 16 Richard II. A.D. 1392, forbade the purchase of bulls from Rome, and declared the crown of England to be subject to none.

Q. Enumerate briefly some particulars relating to the monastic orders in England at the commencement of the reign of Henry VIII.

A. (1) The Benedictines, founded by Benedict, of Nursia, in Italy, who flourished about A.D. 530. His object was to found a society united together by milder rules than those of the other monks. His followers were to lead a retired and holy life, and to employ themselves in prayer, study, manual labour, and the instruction of youth. St Augustin is said to have brought them into England, A.D. 596; but others maintain that Dunstan, A.D. 930, was the first to introduce them. Lanfranc, archbishop of Canterbury, A.D. 1075, gave them a revised set of rules. All the cathedral priories, except Carlisle, belonged to them; their

nunneries also were very extensive. (2) Odo, abbot of Clugny, A.D. 927, reformed Benedict's rule. His order, the Clugniacs, were brought into England by William, earl of Warenne, son-in-law of the Conqueror, who built them a house at Lewes, in Sussex, A.D. 1077. (3) The Cistercians, also a reformed order of Benedictines, arose at Cîteaux, in Burgundy, A.D. 1098, under Stephen Harding, an Englishman, who was joined by the famous St Bernard, A.D. 1113. William Giffard, bishop of Winchester, founded the first Cistercian abbey in England, A.D. 1128. (4) The Carthusians, an austere sect of Benedictines, founded by Bruno, of Cologne, A.D. 1084, had their first house at Witham, in Somerset, A.D. 1181. Besides the houses of these four orders of monks, there were a few belonging to the Grandmontines, who originated at Grandmont, in the Limosin, A.D. 1076, and other French monks and nuns, which had almost disappeared before the Reformation.

Q. Give some account of the orders of priests called "Canons."

A. They received the name of Canons from *κανὼν*, *regula*, in consequence of their living according to a prescribed form. The Regular Canons formed societies under one roof, and had a common dormitory and refectory, but did not subject themselves to such strict regulations as the monks. Their chief rule being that prescribed by St Augustin, bishop of Hippo, in Africa, A.D. 395, although their order was not founded till the time of Pope Alexander II., A.D. 1061, they were denominated Augustins, or Canons Regular of St Augustin. They first came to England A.D. 1105, and were called Black Canons, from wearing black cassocks and cloaks. The Regular Canons were subdivided into Premonstrants, or White Canons, Gilbertines (founded by Gilbert of Sempringham, a Lincolnshire priest, A.D. 1148), and Canons of the Holy Sepulchre, who only differed from each other according as they adopted more or less of St Augustin's rule. The Secular Canons, so called *e seculo*, because they lived in the world, only differed from the ordinary priests in living in accordance with certain local statutes.

Q. A Pope in the 13th century made a regulation

affecting the monastic mendicant societies; when and for what reason?

A. Gregory X., to obviate the evils arising from the increase in the number of begging friars, who became burdensome both to the people and the Church, at a General Council held at Lyons, A. D. 1272, prohibited all the new orders that had arisen since the council held at Rome by Innocent III. A. D. 1215, and reduced the others to four orders; viz. the Dominicans, Franciscans, Carmelites, and the Hermits of St Augustin.

Q. Give a brief account of the four orders of monastic mendicant monks.

A. (1) The Dominicans, Black-friars, were founded by Dominic, a Spaniard, A. D. 1215, and were called Preaching Friars, from their zeal in preaching against the heretics in the south of France. (2) The Franciscans, Grey-friars, or Fraterculi, Fratricelli, Fratres Minores, were established by Francis, the son of a merchant of Assisi, in Umbria, A. D. 1223. (3) The Carmelites, White-friars, originated in Palestine, and were formally adopted into the Western Church by Honorius III., A. D. 1226. (4) The Augustinian Eremites were formed by Alexander IV., A. D. 1256, by collecting into one order, under the rule of St Augustin, the scattered societies of different bodies of eremites. In England the Dominicans settled in Oxford, the Franciscans in Canterbury and London, and the Carmelites at Alnwick in Northumberland and Aylesford in Kent.

Q. Mention some of the minor orders of nuns. Where were they settled in England?

A. The Benedictine nuns of Fontevrault, who came from Poitiers, A. D. 1161, had three houses, the principal of which was at Nuneaton in Warwickshire; the poor Clairs, or minoresses of St Clair, a branch of the Franciscan order, which arose in Italy, were principally settled in Aldgate in London; and the Augustin Brigittines, followers of St Bridget of Sweden, at Sion in Middlesex.

Q. State briefly some particulars relating to the military orders.

A. The Knights of St John, or Hospitallers, derived their name from their hospital built at Jerusalem, and dedicated to St John the Baptist, for the entertainment of

pilgrims visiting the Holy Sepulchre. The grand prior of St John's was the first in dignity of the lay-barons in the English Parliament. They were distinguished by having a black cloak with a white cross in front thrown over their armour. About thirty years after their foundation the Knights Templars were also instituted at Jerusalem, A. D. 1118. They got their name from having a dwelling near the supposed site of the temple, and wore white cloaks having red crosses in front. They built the Temple in London, and flourished until A.D. 1312, when they were abolished by Pope Clement V., and their houses, called preceptories, added to those of the Hospitallers, which were called commandries.

Q. Were any priories dissolved before the reign of Henry VIII.? What were they, and what became of their possessions?

A. Yes; the alien priories, which were introduced by Edward the Confessor, and made dependent upon foreign abbeys. Their number was much increased after the Conquest, by the establishment of branches of Norman religious foundations. When, however, Normandy became subject to the enemies of the English, and a large portion of the funds for carrying on wars were derived from ecclesiastical bodies, the alien priories were dissolved, as contributing by their very constitution to strengthen the hands of the French. Edward III. in the course of his wars with France sold many of them, and in 1414 they were granted to Henry V. by Parliament, for a similar purpose. William of Wickham, A.D. 1390, purchased and settled several of them on his new foundation at Oxford. Chicheley founded All Souls out of the revenues of ancient priories. Henry VI., about 1441, endowed Eton and King's Colleges with alien priories. Magdalene and Brasenose Colleges, Oxford, and Jesus, Christ's, and St John's Colleges, Cambridge, were all endowed or augmented in a similar manner.

Lecture VI.

THE HISTORY OF THE REFORMATION IN GERMANY UNTIL THE
ESTABLISHMENT OF THE RELIGIOUS PEACE, A.D. 1555.

Q. STATE briefly some particulars with regard to the early life of Luther.

A. Martin Luther was born in humble life at Eisleben, in Saxony, A.D. 1483. Having shewn great precocity of talent, he was educated for the profession of the law, but at an early age became a monk of the order of Augustinian Eremites. He was ordained priest A.D. 1507, and in the following year visited Rome on the business of his convent. On his return he was appointed a professor at the newly-founded University of Wittenberg, where he first taught philosophy, and afterwards theology with great applause.

Q. Under what circumstances had a great abuse in the Church arrived, in the beginning of the 16th century, at the greatest height?

A. Pope Leo X. (A.D. 1513—1522), having by his prodigality, by continuing the building of the Church of St Peter at Rome, and by engaging in the politics of Italy, exhausted the papal treasury, in order to recruit his finances was induced to offer certain "indulgences" for sale. These had first been issued by Alexander II. about A.D. 1064, in order to relieve all who visited certain churches from some prescribed canonical penances; Urban II. A.D. 1087, had next granted them to those who either joined or assisted the crusaders; and in later times they had been made a source of income to the Popes. At the commencement of the 16th century a large number had been issued on occasion of the jubilee, and to provide funds for the erection of St Peter's.

Q. By whom was Luther offered the first opportunity of opposing the sale of indulgences? What steps did he then take?

A. John Tetzel, a Dominican monk, whom Albert, archbishop of Mentz and Magdeburg, had chosen, on ac-

count of his suitableness for the office, to dispose of the indulgences of Pope Leo X. in Germany, A.D. 1517. Luther, in opposition, publicly maintained at Wittenberg, in the September of that year, 95 propositions, in which he exposed the extortion of the vendors, and accused the Pope of being a partaker in their iniquity.

Q. Describe the means which the Popes adopted to silence Luther.

A. Leo X. having been informed that the discussions in Germany were assuming a serious aspect, summoned Luther to appear at Rome, and to plead his cause there; but Frederic the Wise, elector of Saxony, having claimed the jurisdiction, Luther was ordered to plead his cause before Cardinal Cajetan, the papal legate at the Diet of Augsburg, A.D. 1518.

Q. Did Luther appear at Augsburg on the Pope's summons? What was the issue of the conference?

A. Yes; but as Cajetan the legate, (a Dominican, an enemy of Luther, and friend of Tetzels), instead of attempting to convince him of his errors, ordered him to renounce them, Luther appealed to the Pope, and returned to Wittenberg.

Q. How did Leo X. act after the conference at Augsburg between Cajetan and Luther, and what was the consequence?

A. He published an edict, in which he asserted that the Popes had the power to remit the punishments due to every sin and transgression. Luther then appealed from him to a general Council; Leo, having then perceived his own imprudence, and the unfitness of Cajetan to manage the controversy, appointed in his stead Miltitz, a Saxon knight, a man of such prudence and skill that he nearly effected a reconciliation. At length, in June 1520, on Luther's refusing to submit, Leo, at the instigation of Eckius and the Dominicans, rashly issued a bull of excommunication against him, declared him a heretic, and ordered his writings to be burnt.

Q. Pope Leo X. excommunicated Luther. When? Relate some of the subsequent proceedings of the two parties.

A. In the month of June, 1520. Luther immediately

withdrew from the communion of the Roman Church, and, in the December of the same year, publicly burnt at Wittenberg both the bull of excommunication and the decretals and canons upon which the Pope's supreme jurisdiction were founded. In less than a month, on the 6th of January, 1521, a second bull was issued against him, by which, for having insulted the majesty, and rejected the supremacy of the Pope, he was expelled from the communion of the Church. The Pope then appealed to the Emperor Charles V., but he refused to do more than call Luther before the Diet of Worms, where his cause would be fairly tried. After hearing his defence, the Diet unanimously declared him "to be a member cut off from the Church, a schismatic, a notorious and obstinate heretic, and an enemy to the Holy Roman Empire;" but as, instead of arguments, nothing but promises and threats were used against him, and as the electors of Cologne, Saxony, and the Palatinate, and other princes, who were favourable to his views, were not present at the Diet, this decision was only regarded as a party triumph.

Q. How was Luther secured from his enemies after the Diet of Worms? How was he subsequently employed?

A. Frederic, the elector of Saxony, ordered him to be concealed in his castle of Wartenburg, where he remained for ten months, and employed his involuntary leisure in composing various works, amongst which was a translation of a greater part of the New Testament into German. After his release he settled some disturbances which Carlostadt, a reformer, had excited by throwing down the images in the churches at Wittenberg.

Q. Who were the two immediate successors of Leo X., and how were they affected towards Luther and a reformation of the Church?

A. Adrian VI. A.D. 1522—1523, and Clement VII. A.D. 1523—1534. Adrian, at the same time that he demanded the execution of the sentence of the Diet of Worms against Luther, promised to effect a reform of some abuses; but he died before anything could be done. Clement VII. sent his legate Campeggio to the Imperial Diet at Nuremberg, A.D. 1522, to demand the punishment of

Luther and his adherents; but the German princes answered that a general council was the only tribunal competent to settle the dispute.

Q. State briefly the particulars of two occurrences which retarded the progress of the Reformation in Germany at an early period.

A. (1) A controversy arose amongst the reformers as to the manner of Christ's presence in the Eucharist; for Luther and his adherents maintained, "that the body of Christ is so with the bread, or in the bread, that it is actually eaten with the bread; and whatsoever motion or action the bread hath, the body of Christ has the same; so that the body of Christ may truly be said to be borne, given, received, eaten, when the bread is borne, given, received, or eaten; that is, this is my body." This is called *Consubstantiation*. Carlostadt, however, with Zwingli, the Swiss reformer, and others, maintained "that the body and blood of Christ were *not really* present in the Eucharist, and that the bread and wine were no more than external signs or symbols designed to excite in the minds of Christians the remembrance of the sufferings and death of the Saviour." (2) "The Rustic War, or the War of the Peasants," which was carried on by an enthusiastic mob, headed by Munzer, who perversely misunderstood Luther's doctrine of Christian liberty. It was put an end to by a defeat which they sustained at Mulhausen, A.D. 1525.

Q. Who succeeded Frederic as elector of Saxony? How did he act, and what steps did he take to settle the ecclesiastical polity of the Reformed Church?

A. John, his brother. He assumed the supreme ecclesiastical power within his dominions, and employed, A. D. 1527, Luther and Melancthon to draw up a body of laws relating to the government, discipline, and worship of the Church. Several other German states and princes also followed his example.

Q. Give some account of two remarkable "Diets," which were held at Spire, to settle the religious dissensions in Germany.

A. At the first, A.D. 1526, the party of the Romanists proposed to put a stop to the Reformation by violent measures; but at length the princes of the Germanic Em-

pire agreed to request the Emperor to call a free Œcumenical Council, and determined that in the interval each state should regulate its own ecclesiastical affairs. After the termination of a war between the Emperor on the one side, and the Pope, with the Venetians and Francis king of France on the other (in the course of which Charles V. besieged the Pope in Rome, and disowned his authority in Spain), a treaty was concluded, and a new "Diet" summoned to meet at Spires, A. D. 1529, in which the decision of the former Diet was revoked, and every innovation whatever in religion was declared to be unlawful, until the promised General Council should have met and promulgated its decrees.

Q. In consequence of a decree of the Diet of Spires, A. D. 1529, the opponents of Rome in Germany took a decisive step. Who were they, and what support did they receive?

A. John, elector of Saxony; George, elector of Brandenburg; Ernest and Francis, dukes of Lunenburg; the Landgrave of Hesse; and the Prince of Anhalt, entered a *protest* against its decisions. Fourteen imperial cities supported them, and on account of this protestation the name of "Protestants" was given to the reformers, April 20th, 1529.

Q. State some particulars relating to a remarkable conference which was held for the purpose of consolidating the reforming party.

A. In order to reconcile the Saxon and Swiss reformers, who differed on the subject of the presence of Christ in the Eucharistical elements, Philip, landgrave of Hesse, invited their leaders to a conference at Marburg, A. D. 1529. After a discussion, in which Luther and Œcolampadius, and Melancthon and Zwingli, were the chief disputants, they agreed to a mutual toleration on this subject.

Q. For what purpose were the Articles of Torgau drawn up?

A. Luther, Melancthon, and other eminent reformers, drew up seventeen articles, which they presented to Charles V. at Torgau. They contained an epitome of their religious system, stated wherein they differed from the Church

of Rome, and were intended to acquaint him with the real state of the controversy.

Q. Give a brief account of the Confession of Augsburg, and the circumstances of its promulgation.

A. It contains twenty-eight chapters, of which twenty-one represent the opinions of the reformers, and the rest point out the errors of the Church of Rome. Melancthon drew it up, but the matter was chiefly derived from Luther and the Articles of Torgau. It was subscribed by the princes of the *protesting* states, and was read at the Diet in the presence of the Emperor, on the 25th of June, 1530. On behalf of the Romanists, Faber, Eckius, and Cochläus drew up a reply, which was answered by Melancthon. Several conferences also were held to reconcile the parties; but the Romanists, on the 19th of November, 1530, in the absence of the Saxon and Hessian princes, obtained an imperial edict, which ordered every one to return to their allegiance to Rome; whereupon the reforming party entered into an alliance, which is known by the name of "The League of Smalcald."

Q. Under what circumstances was Charles V. reconciled to the Protestants after the promulgation of the edict of Augsburg, A.D. 1530?

A. As the Protestants refused to assist him in his wars against the Turks, whilst the edicts of Worms and Augsburg were in force, and also contended that the election of his brother Ferdinand to the dignity of the king of the Romans was informal, the Emperor, in 1532, concluded with them the "Peace of Nuremberg," in which he agreed to annul these edicts, and to grant them the free exercise of their own religious system, until a rule of faith should be fixed, either by a general council, which was to be assembled within six months, or by a Diet of the empire.

Q. Were any steps taken by the Emperor and the Popes to call a general council? What was the result?

A. Clement VII. who died A.D. 1534, and was succeeded by Paul III., from a dread of his authority being diminished, and of being deposed on account of the illegitimacy of his birth, evaded the request of the Emperor, whilst Paul so far complied as to send circular letters for

convening a council at Mantua. But the Protestants objected to it; first because the council was to meet in Italy; secondly, because it was called by the Pope on his own authority alone, whereas the Emperor and the other Christian Potentates ought to have been consulted. They therefore assembled in a body, in the year 1537, and, under the direction of Luther, drew up a new summary of faith, entitled "The Articles of Smalcald."

Q. Give, from Mosheim, a summary of the events which happened between the summoning of the Council of Mantua and the death of Luther, A.D. 1536—1546.

A. After various measures had been proposed both by the Emperor and the Protestants, for the restoration of peace and unity, the former, in 1541, appointed a conference at Worms, (which was afterwards removed to Ratisbon), where Melancthon and Eckius held a disputation, which continued three days. The Pope issued circulars convening a general council to meet at Trent, whilst the Protestants objected both to his summoning it in his own name and on his own authority, and likewise to the place of meeting. Upon this the Emperor, at the instigation of Paul, determined to have recourse to arms; the princes of Hesse and Saxony raised an army for their own defence; but before affairs were brought to a crisis Luther died at Eisleben, Feb. 18, A.D. 1546.

Q. Mention, briefly, some adverse events which befel the Protestants soon after the death of Luther, A.D. 1546.

A. On the 24th of April, A.D. 1547, Charles defeated and took prisoner the Elector of Saxony, at a battle near Muhlberg on the Elbe, and Philip, landgrave of Hesse, was prevailed upon by his son-in-law, Maurice, duke of Saxony, who had betrayed the interests of the Protestants, to throw himself on the mercy of Charles V. In the Diet which met shortly afterwards at Augsburg it was ordered by the emperor, Maurice, now become, by treachery, elector of Saxony, and a majority of the members, that the Protestants should leave all religious matters to the decision of the Council of Trent.

Q. Under what circumstances was the edict, called the *Formula ad Interim*, issued? How did it affect the Reformers?

A. When the Council of Trent was in effect dissolved by its removal to Bologna, on account of the plague having appeared at Trent, the emperor issued this edict in order to maintain peace in religious matters, until some final decision could be obtained. At an assembly of the Saxon nobility and clergy, A.D. 1548, called by Maurice, elector of Saxony, Melancthon having given it as his opinion that although the Reformers could not adopt the whole book called the *Interim*, still in things not relating to essential points it might be approved; a schism called "The Adia-phoristic Controversy," (from *ἀδιάφορος*, indifferent), arose between two parties of the Lutherans; but as their enemies were too weak to avail themselves of this advantage, it caused no great injury to the Protestant cause.

Q. Who renewed the project of the Council of Trent? What conditions did Maurice exact in giving his consent?

A. Julius III., who succeeded Paul, A.D. 1550. The conditions exacted by Maurice were: that the decisions of the preceding council should be re-examined in the presence of the Protestant divines, or their deputies; that the Saxon Protestants should have the right of voting as well as deliberating in the council; and that the Pope should not pretend to preside in it, either in person or by his legates.

Q. What was the result of the schemes of the emperor and of Maurice?

A. Maurice secretly ordered the Protestant divines to stop at Nuremberg, whilst, by the assistance of the king of France and certain German princes, (who dreaded that the emperor was only anxious for the council in order that he might humble the Pope, and curtail the liberties of the Germans by their dissensions), he collected an army, and by a rapid movement nearly surprised Charles at Inspruck. The emperor was so alarmed that he consented to the famous "Treaty of Passaw," A.D. 1552, which secured important privileges to the Protestants, and stipulated that a Diet should be called within the space of six months.

Q. Mention some of the leading articles of the treaty of Passaw.

A. "In the first three articles it was stipulated, that Maurice and the confederates should lay down their arms, and lend their troops to Ferdinand to defend Germany against the Turks, and that the Landgrave of Hesse should be set at liberty. By the fourth the 'Interim' was declared

null and void; the contending parties were secured in the free exercise of their religion, until a Diet for the determining of disputes should be convened; that this liberty should continue in force, even though a uniformity in doctrine and worship should not be amicably agreed to in the Diet; that those who had suffered on account of their being concerned in the war of Smalcald should be reinstated in their possessions and privileges; and that the Imperial Chamber at Spires should be constituted of Protestants as well as of Roman Catholics."

Q. When and where was the Diet, stipulated for in the treaty of Passaw, A.D. 1552, called? What memorable acts were passed in it?

A. At Augsburg, A.D. 1555. It secured the "Religious Peace" of the Protestants by the following stipulations:—"That the Protestants, who followed the Confession of Augsburg, should be for the future considered as entirely exempt from the jurisdiction of the Roman Pontiff, and from the authority and superintendence of the bishops; that they should be left at perfect liberty to enact laws for themselves, relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German Empire should be allowed to judge for themselves in religious matters, and join themselves to that church whose doctrine and worship they thought most consonant to the spirit of Christianity; and that all those who should injure or persecute any person under religious pretences, and on account of their opinions, should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace."

Lecture VII.

THE HISTORY OF THE ENGLISH CHURCH DURING THE REIGN
OF HENRY VIII. A.D. 1509—1547.

Q. Who was Archbishop of Canterbury during the early part of the reign of Henry VIII.?

A. William Warham, A. D. 1503—1533.

Attacks on the Immunities of the Clergy.

Q. Give a full explanation of certain proceedings relative to their immunities which had a tendency to diminish the influence of the clergy in the early part of the reign of Henry VIII.

A. In the fourth parliament of Henry VII., it had been enacted that Clerks convicted should be burnt in the hand. But this not proving a sufficient restraint, it was now enacted that all murderers and robbers should be denied the benefit of their clergy. To make the bill pass in the House of Lords, where the bishops and mitred abbots were a powerful body, two provisos were added to it, the one for excepting all bishops, priests, and deacons; the other that the act should only be in force until the next session of parliament. The act passed in the Lords on the 26th of January, 1513, and in consequence many murderers and felons were denied their clergy and executed.

The act expired in the following year, but the clergy fearing that it might now be extended to their higher orders, resolved to censure it as having been contrary to the franchises of the Church; and the abbot of Winchelcomb, during the session of parliament in the seventh year of Henry VIII., in a sermon at St Paul's Cross, which he afterwards published, held that the act was "contrary to the law of God, and to the liberties of the holy Church, and that all who assented to it, as well spiritual as temporal persons, had by so doing incurred the censures of the

Church." Upon this, the King, at the special request of the temporal lords, and several of the House of Commons, ordered the case to be solemnly argued before himself and the judges at Blackfriars.

A Dr Standish argued against the immunities, and at length some of the members of the House of Commons made a motion that the bishops should order the abbot to recant his sermon at St Paul's Cross, but the bishops declined to do so. And thus the matter rested until the Michaelmas term following.

In the meantime, Dr Horsy, chancellor to the Bishop of London, cited Hun, a merchant tailor, in London, into the spiritual court, for refusing to pay a mortuary fee, and committed him, according to law, to the Lollard's tower, on a suspicion of heresy; besides, upon this, Hun brought a præmunire against the clergyman for suing him in what he called a foreign court. Shortly afterwards Hun was found dead in prison, and the coroner's jury returned a verdict of murder against Horsy and the officers of the prison. About this time also, Dr Standish was prosecuted by the Convocation for his opinions, upon which the House of Commons entreated the King to protect him. Upon this Standish, assisted by a Dr Vesey, again argued the case of the immunities, and at length, as might have been expected, the King declared that *he* had jurisdiction over *all his* subjects. The Archbishop of Canterbury requested to have the matter referred to Rome, but nothing farther was done.

In the meantime Horsy, who had been the Archbishop's prisoner, *appeared* at the King's Bench, and was *not* prosecuted, and the convocation dropped the proceedings against Standish.

NOTE:—Previously it was ordinary for persons after the greatest crimes to get into orders; and then not only what was past must be forgiven them, but they were not to be questioned for any crime after holy orders given, till they were first degraded; and till that was done they were the bishop's prisoners. (Burnet, Book i.)

These proceedings caused great excitement amongst the people in London, and as they were supported by the House of Commons, they undoubtedly tended to alienate their affections from the clergy. The seizure of the Church property by the king was thus facilitated, and left them with an impoverished provision for the spiritual welfare of their descendants, and the burden of maintaining all the poor of the metropolis.

Sir Thomas More clearly proved that Hun and his party were

excited by factious motives, and that when they failed to shew that the spiritual court was a foreign court, Hun hanged himself of despair, revenge, and want of grace. (See Burnet's History of the Reformation, Book I.; and Collier's Ecc. Hist. Part II. Book I.)

On Wolsey and his Measures to Reform the Church.

Q. Give a brief account of the early life of Wolsey.

A. Wolsey was born of humble parents at Ipswich, A.D. 1471. At an early age he was sent to Magdalen College, Oxford, where he obtained a fellowship; soon afterwards he was appointed master of Magdalen School, and in 1500 was presented to the rectory of Lymington, in Hampshire. He next became chaplain to the treasurer of Calais, who obtained for him a chaplaincy in the household of Henry VII. Fox, bishop of Winchester, having employed him in some negotiation in Germany, in which he shewed great talents, he was, on his return, made dean of Lincoln and king's almoner. Henry VIII. raised him successively to the bishopric of Lincoln, and the archbishopric of York, A. D. 1514. In 1515 he became lord chancellor, and was created a cardinal, and legate *à latere*. In 1518 he was allowed to hold the bishopric of Bath and Wells in commendam with York; the former he exchanged for Durham, A.D. 1523, and that again for Winchester, in 1529.

Q. In what manner did Wolsey act in order to reform the monastic bodies?

A. In the year 1519 he obtained a bull from Rome, giving him authority to visit all monasteries, and all the clergy of England, and to dispense with the laws of the Church for one whole year after its date. The preamble of this bull was full of reflections against the manners and ignorance of the clergy, who are said to have been delivered over to a *reprobate mind*. He intended to have visited all the monasteries, that so discovering their corruptions, he might the better justify the design he had to suppress most of them, and convert them into bishoprics, cathedrals, collegiate churches and colleges, but being advised (to avoid personal odium) to suppress them by the Pope's authority, he proceeded no further. The King and Cromwell were acquainted with his design, as the country afterwards was mournfully convinced.

Q. What other measure was advocated by Wolsey which gave dissatisfaction to the clergy ?

A. Although the convocation had been regularly summoned by Warham in virtue of the King's writ to meet on the 20th of April, 1522, yet he prevailed on the King to allow him to dissolve it by his legatine authority ; and issued a writ to Tonsal, bishop of London, to assemble the clergy of Canterbury at Westminster, for the reform of the abuses of the Church. The only thing that is known to have been done was the managing so as to induce it to grant a subsidy to the King of a half-year's revenue, to be paid in five years, in consideration of his services in suppressing the schism in the papacy in the time of Pope Julius, of his protecting the see of Rome against the French, and his having written his book against Luther. (See below).

Q. What induced Henry VIII. to write against Luther ? What effect was produced by his work ?

A. Luther, in his "Babylonish Captivity," having unsparingly attacked the works of Thomas Aquinas, a Dominican friar, who was the founder of the Thomist sect of divines, and was called *the Angelic Doctor* ; Henry, who had been originally destined for holy orders, and was a great admirer of the doctor, wrote, in reply, a Latin treatise upon the "Seven Sacraments," A.D. 1521. Upon receiving a copy of the work, the Pope (Leo X.) gave the King the title of "Defender of the Faith." Luther answered it, but afterwards, in 1525, apologized to Henry for the severity with which he had spoken of him personally.

Proceedings relative to the Divorce.

Q. State briefly the circumstances which led Henry VIII. to wish for a divorce from Queen Catherine.

A. Catherine, the fourth daughter of Ferdinand and Isabella of Spain, had been married to Arthur, prince of Wales, the eldest son of Henry VII. on the 14th of November, A. D. 1501. He was then sixteen years old ; Catharine was a little older. On the 16th of April following Arthur died. A bull, dated 26th December, 1503, was obtained from Pope Julius II., by which Prince

Henry (who was then in his twelfth year) and Catherine were freed from ecclesiastical censures, in the event of their contracting a marriage. Henry, although he had in his fourteenth year protested, and his father on his death-bed had warned him, against such a union, within six weeks of his accession, on June 3, 1509, made Catherine his bride. They lived together for nearly nineteen years, during which time they had three sons and two daughters, who all died in infancy, except the Lady Mary, who was born on the 8th of February, 1515. In 1524 the king began to entertain scruples as to the propriety of his marriage; next year he separated from Catherine, and was confirmed in his intention of seeking for a divorce, by the royal families of Spain and France objecting to a matrimonial alliance with the Princess Mary, on the ground of her illegitimacy.

Q. What were the politic, and what the ostensible reasons of the Pope for granting the original dispensation?

A. The league against his enemy the King of France was strengthened, and the title to the crown of England was thenceforth made dependent upon the validity of his hull; but the reason assigned was the necessity of confirming the alliance between Spain and England.

Q. State some of the reasons assigned by each party for and against the divorce.

A. Henry alleged a real scruple as to the lawfulness of marrying a brother's widow; and that the premature death of his offspring had put him in fear of the curse of the Levitical law. Catherine alleged that the divorce was a mere contrivance of Wolsey to annoy the Emperor, for not assisting him in becoming Pope. Some said that the French having pleaded Mary's doubtful position for breaking off a match between her and their prince; and others, that the king's being smitten by the beauty of Anne Boleyn, and the desire of a male heir, were the real causes for his wishing for the divorce.

Q. Did the English ecclesiastics express any opinion as to the validity of Henry's marriage?

A. In 1527, Wolsey having declined to give the King his own opinion, called a meeting of prelates and other ecclesiastics at Westminster; but they arrived at no certain resolution, Fisher, of Rochester, being the only

one who openly expressed his disapprobation of annulling the marriage.

Q. In what position did the English ambassador, who applied for the divorce, find the Pope?

A. The Emperor had taken Rome in May 8, 1527, and got Clement into his power. The Pope, either from fear of personal violence, or of being deposed, declined giving any direct answer. After his escape, however, to Orvieto, in 1528, he was prevailed upon to depute Cardinals Wolsey and Campeggio to try the cause in England. The trial commenced in May 1529; but in July, Campeggio, instead of giving sentence, adjourned the court until October, and forthwith an avocation of the cause to Rome was decreed there. In the August following Henry protested against it; and in consequence of his dissatisfaction with Wolsey, that minister was disgraced in the November of the same year.

Q. Mention the steps that were taken to obtain a divorce after the avocation of the suit to Rome, and state the circumstances under which the King was declared the supreme head of the Church.

A. In February 1530 the English universities were consulted; Cambridge immediately, and Oxford in April, decided that the marriage was inconsistent with the laws of God, but said nothing as to the papal power of dispensation. A special legation, of whom Cranmer was one, was then sent to Rome, where they offered to defend these propositions: (1) that a marriage with a brother's widow was prohibited by the law of God, (2) that the Bishop of Rome had no right to dispense with this prohibition; but they were never called on, and Cranmer departed into Germany. Between the months of May and October, the Italian and French universities, and a great number of eminent individuals, especially the Reformers, gave their opinions in favour of the divorce. These were published, and a fresh application made to the Pope, in the form of a petition, from the great body of the English nation, which declared that, if unsuccessful, they must resort to other means. In September the Pope sent a becoming reply, but gave no redress; before, however, it arrived in England, Henry issued a proclamation, founded on the statutes

of præmunire and provisors against all bulls, &c. obtained without his consent. On January 16, 1531, parliament and convocation were assembled; the decisions were laid before the Lords and Commons, with an order that they should make them known to their constituents, and shew that the King only desired to discharge his conscience and to secure the succession to the crown. The convocation also was constrained to declare the original bull invalid.

Soon after the death of Wolsey, in November 1530, the whole of the clergy were brought under a præmunire for owning his legatine authority, and compelled to offer to compound with the King; but he refused, until they "submitted to own him their sole and supreme head, next and immediately after Christ." When the Archbishop, Warham, demanded the sense of the houses of convocation, most of the members said nothing; upon which he told them, "silence implied consent." To this they replied, "then we are all silent." At last they agreed to acknowledge the King supreme lord and protector, and also, as far as was consistent with the laws of the gospel, supreme head of the Church of England, A.D. 1531.

Q. What texts of Scripture bear on this question?

A. They are Gen. xxxviii. 8, Deut. xxv. 5, which enjoin that if a man should leave a widow and no children, that his brother should marry her, and raise up children for him; Levit. xviii. 16, which forbids a brother to marry his brother's wife; 18, or a wife's sister during the wife's lifetime; and Levit. xx. 21, which threatens, that in that case they shall die childless: from hence it was only permitted in the extreme case of preventing a Jewish family from becoming extinct.

Calvin clearly thought the marriage null, and to the objection that the law of Leviticus against marrying a brother's wife was intended to refer to a living brother, he replied, that such an interpretation was inadmissible, because all the prohibited degrees were forbidden in the same terms, and must be understood in the same sense. He also thought that the word "brother" in Deuteronomy only meant kinsman.

Most of the Lutherans thought the first marriage unlawful, but were unfavourable to a second marriage.

Early life of Cranmer.

Q. Who succeeded Warham as archbishop? Mention some particulars of his early life.

A. Thomas Cranmer. He was of a good family, and born at Aslacton, in Nottinghamshire, on the 2nd of July, 1489. At the age of fourteen, in 1503, he was sent to

Jesus college, Cambridge, where he was distinguished for his proficiency in the university course of study. He obtained a fellowship in 1511, but shortly afterwards vacated it by marriage. He then became lecturer of the present Magdalene college. On the death of his wife he was re-elected to his fellowship in Jesus college, and appointed by the university examiner of the candidates for theological degrees. Shortly afterwards he was introduced to the King.

Q. How did Cranmer, at his consecration, modify the usual oath?

A. On the 30th of March, 1533, Cranmer solemnly declared, "that he should only take the oath to the Roman see to comply with an established custom; that he would not be a party to any proceedings by which the law of God, or the prerogatives of King or state of England, would be affected; and that he would adopt no measures except such as seemed advantageous to the reformation of the Church or state."

Q. When, and by whom, was Cranmer consecrated? What steps were then taken by the convocation and parliament with regard to the papal claims?

A. On the 30th of March, 1533, and the forty-fourth year of his age, by Longland, bishop of Lincoln, assisted by John Voicy, bishop of Exeter, and Henry Standish, bishop of St Asaph. Convocation determined that the marriage of Catherine with Arthur having been consummated, it was unlawful for her to become the wife of Henry, his brother. An act of parliament was also passed which prohibited appeals to Rome under the penalty of a præmunire.

Q. Did Cranmer officiate at the king's marriage with Anne Boleyn? When did it take place? When was Elizabeth born?

A. No; Dr Rowland Lee, afterwards Bishop of Lichfield and Coventry, performed the ceremony in a private manner, on the 25th of January, and the Princess Elizabeth was born on the 7th of September, 1533.

Relations of England with the See of Rome.

Q. State the purport of the first laws hostile to the Church passed under Henry VIII.

A. In November 1529 a parliament was called, in which Wolsey was impeached, and bills against exactions for probates of wills, excessive mortuaries, pluralities and non-residence, and farming of benefices by the clergy, (the latter aimed against the Pope's dispensations), notwithstanding the strenuous opposition of Fisher, were passed.

Q. State some particulars relating to the final rupture of Henry with the Pope, and the treatment experienced by Queen Catherine.

A. When Henry was cited to appear personally at Rome, he pleaded the privileges of the crown; but, notwithstanding this, the negotiations still continued; and as the Pope was to meet the King of France at Marseilles, in the year 1533, it was expected that a satisfactory arrangement of the difficulty would have been made. The Pope, however, having delayed his journey until the autumn, Henry publicly acknowledged his marriage on the Easter Eve. On the day previous Cranmer had been authorized by the King to nullify the marriage with Catherine. On the 10th of May he summoned the parties before his court at Dunstable, Longland, bishop of Lincoln, and Gardiner, bishop of Winchester, being his assessors. The King appeared by proxy; but Catherine took no notice of the citation. On the 23rd of May the former marriage of Henry with Catherine was declared void, and that with Anne Boleyn was confirmed. The Pope pronounced the acts of Cranmer to be a nullity, and gave Henry until the opening of the Roman Courts, in September, to restore matters to their former state. When Clement arrived at Marseilles, in the October following, notwithstanding the entreaties of Francis, King of France, he declared that the cause must be submitted to the proper courts at Rome, upon which Boner, as Henry's envoy, produced his appeal to the next general council. Clement left Marseilles in November, and the negotiations were still continued, and in December a fresh application to the Pope was determined upon. The French ambassador then hastened to Rome from London

with the news, that England was not yet absolutely lost to their Church. . A written engagement was sent from thence to the King, undertaking, that if he would submit his case to the papal courts they would use every endeavour to bring it to a favourable issue, and that a body of cardinals, known to be unbiassed to the Emperor, should meet at Cambray. The same French ambassador sent this intelligence to England, intimating also that the answer must be returned on a fixed day, otherwise that a refusal would be assumed. Henry upon this sent a full assent to this proposal, but, as the courier was delayed beyond the time, the cardinals in the Emperor's interest induced the Pope and consistory, on the 23rd of March, 1534, hastily to affirm the legality of Henry's marriage with Catherine, and to require him, under the threat of ecclesiastical censures, to receive her again as his wife. Two days afterwards the English messenger arrived, but the Pope, fearing Charles, would not reconsider the acts of the consistory.

Q. When and by what means was the English Church formally emancipated from its dependence upon the see of Rome? What regulations were then adopted?

A. By acts of parliament passed in the early part of the year 1534, which enacted that Peter-pence, and all other payments to the Pope, should be abolished, and that all dispensations and indulgences, not contrary to the law of God, were to be granted by the English archbishops. The act against the payment of annates, or firstfruits, was also then strictly enforced. It was also agreed that no new constitutions should be passed by convocation without the royal sanction; that a commission should be appointed to revise the canons; that religious houses immediately dependent upon the Pope should be subjected to the visitation of the crown; and lastly, that the deans and chapters, or the priors and convents of the cathedral churches, should nominate, and the metropolitan consecrate, such persons as the king should present to vacant bishoprics, under the penalty of a præmunire.

Q. By what means and at what time was Henry VIII. declared the Supreme Head of the English Church?

A. The convocation having, in the early part of the year 1534, declared that the King's power over his subjects extended to ecclesiastical affairs, the parliament, which

met on the 3rd of November of the same year, confirmed and ratified this decision, by enacting, "that the supreme authority over the English Church should hereafter be invested in the crown; and that the sovereign should be empowered to exercise the rights, privileges, and jurisdiction properly appertaining to the highest ecclesiastical authority."

Q. From what period may the existence of the Church of England as a distinct body be dated? When in reality?

A. From the period of the divorce and the cessation of all payments, A.D. 1534; but really from the bull of Paul III., dated 1538.

Q. State the origin of the valuation of ecclesiastical preferments which is inscribed in the "Liber Regis."

A. In the year 1534, the firstfruits and tenths which had been formerly paid to the Popes, but had been forbidden in a former session of the parliament, were transferred to the King; and to ensure their proper discharge, a new valuation of all spiritual preferments was then commenced, although it was not completed until several years afterwards.

Execution of Frith, Elizabeth Barton, Fisher, and More.

Q. Two remarkable circumstances occurred in the year 1533, which illustrate the state of the religious feeling in England. Give some account of them.

A. (1) John Frith, who had been educated at Cambridge, and transferred to Oxford by Wolsey, had, to avoid persecution for holding the opinions of the reformers, retired to the continent in 1528. He however returned in 1530, and was burnt in Smithfield, A.D. 1533, for maintaining that a belief in purgatory and transubstantiation was not obligatory on Christians. (2) Elizabeth Barton, called the "Maid of Kent," who had been suborned to deliver preternatural admonitions against the divorce, was, with several of her abettors, executed on a charge of high treason.

Q. State some particulars with regard to two illustrious individuals who were executed for denying the supremacy of Henry VIII.

Q. (1) Fisher, bishop of Rochester, was executed June 22, 1535, at the age of fourscore years. He had been confessor to Lady Margaret, countess of Richmond, and instrumental in founding Christ's and St John's colleges, Cambridge, as well as the Divinity Professorships and Preacherships in Cambridge and Oxford. (2) Sir Thomas More was also beheaded July 6, of the same year; he had been brought up as a lawyer, and in 1523, became speaker of the House of Commons. On the death of Wolsey, A. D. 1529, he was made lord chancellor, but had resigned his office in 1532, and retired into private life. He was tried on the act of succession and supremacy, and condemned chiefly for denying the latter.

Cromwell and the Monasteries.

Q. An extraordinary office was created by Henry VIII. Who held it, and what was his subsequent fate?

A. Cromwell, a man of low origin, who had been brought up in the household of Wolsey, had been created the King's Vicar-general, for the visitation of monasteries and settling of ecclesiastical affairs. By virtue of this office he became, in 1525, the supreme ordinary of, and exercised all the power previously enjoyed by the Pope in, the English Church. He was subsequently created Earl of Essex, but at length, in 1540, perished on the scaffold.

Q. Mention succinctly some dates relative to the dissolution of the Monasteries.

A. A.D.

- 1535. Visitation of monasteries began in October. The first resignation was dated on the 13th of November.
- 1536. Act for the dissolution of the smaller monasteries was passed before April 14.
- 1537. A new visitation of monasteries took place.
- 1539. Parliament ratified their dissolution, and granted their revenues to the king.
- 1540. The Knights of St John of Jerusalem were suppressed on April 22.
- 1545. Colleges and chantries were granted to the king, but the two Universities were excepted.

Q. How did the mass of the people view the suppression of the monasteries, and what steps were taken by them in consequence?

A. In the autumn of the year 1536, a commotion was raised in Lincolnshire, but by the prudence and moderation of the Duke of Suffolk the people were dispersed. A more formidable insurrection broke out in the North of England; it was entitled the "Pilgrimage of Grace," and was only composed for a time by the concessions of the government; but when the people rose again in the following year, the king was better prepared, and dispersed them by force of arms.

Act of the Six Articles.

Q. State briefly the purport of the "Six Articles."

A. (1) They established the Romish doctrine of transubstantiation; (2) excluded the laity from communion in both kinds; (3) forbade the marriage of priests; (4) declared vows of celibacy to be obligatory; (5) upheld the necessity of private masses for souls in purgatory; (6) pronounced auricular confession to be expedient. The act received the Royal assent June 28, 1539.

Q. Certain penalties were incurred by those who opposed the act of Six Articles. What were they?

A. The act became law on the 28th of June, 1539, and it enacted that if any one after the 12th of July wrote or spoke against the first article, *i. e.* transubstantiation, he was to be burnt; if he controverted any of the other five, *i. e.* the necessity of communion in one kind, celibacy of priests and other ecclesiastics, purgatory, or confession, he was to be imprisoned for life; but if his opposition was wilful, or he preached against them, he was to suffer death.

NOTE:—In the year 1543 Cranmer got an act passed which ordered "that no persons should be committed or molested for any presentment or indictment upon the 'Six Articles,' but such as were made upon the oaths of twelve men before such commissioners as are mentioned in this act and referred to in another. The prosecution was likewise to be made within a year after the offence was supposed to be done." It was likewise enacted, "that no person should be arrested or convicted before indictment, unless in some few cases; and that if any preacher should

speak any thing in his sermon or lecture against this statute, he was to be informed against, or indicted, within forty days, or else discharged from being liable to any prosecution."

English Translations of the Bible.

Q. What are the earliest Saxon translations of which we have any account?

A. Aldhelm, bishop of Sherborne, about the year 706, translated the Psalms into Saxon. Egbert, bishop of Lindisferne, who died in the year 721, made a Saxon version of the four Gospels, and, not long after, Bede translated the whole Bible into that language. At a subsequent period other Saxon versions, such as the Psalms by King Alfred, who died A.D. 900, were made.

Q. Were there any translations prior to that of Wickliffe?

A. "Some writers have conceived that an English translation was made before the time of Wickliffe; and there are some copies of an English translation at Oxford, Cambridge, and at Lambeth, which Usher assigns to an earlier period: but it is probable that these may be genuine, or corrected copies of Wickliffe's translation."—GRAY.

Q. What efforts were made to suppress Wickliffe's translation of the Bible?

A. A bill was brought into the house of Lords, 13 Richard the Second, A.D. 1390, for the purpose of suppressing it, but through the influence of the Duke of Lancaster, the king's uncle, it was rejected. In the year 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed by a constitution, "That no one thereafter should translate any text of holy Scripture into English, by way of a book, or little book, or tract; and that no book of this kind should be read that was composed in the time of John Wickliffe, or since his death."

Q. Who first *printed* any part of the Bible in English? Give a brief account of his labours.

A. William Tyndale. He, in conjunction with Frith and William Roy, printed in Flanders, A.D. 1526, a translation of the New Testament from the Greek. Whilst he was proceeding with the Old Testament, and had only

finished the Pentateuch and the book of Jonas, he suffered martyrdom. The Dutch booksellers afterwards employed George Joye to prepare a new edition of Tyndale. He introduced several alterations, and added a translation of Isaiah, Jeremiah, and the Psalms, made by himself.

Q. State some particulars with regard to the English translations of the Bible from that of Tyndale, A.D. 1526, to that of Cranmer, A.D. 1539, and from that time to the death of Henry, A.D. 1547.

A. In 1535, Miles Coverdale, at the request and under the patronage of Henry VIII., published what was called a *special* translation; and in 1537 Matthew's version, compiled partly from Tyndale's and partly from Coverdale's, appeared. Cranmer's, in 1539, was a corrected edition of that which went under the name of Matthew's. In 1542, Gardiner, bishop of Winchester, endeavoured to restrict its use, on account of its inaccuracies. Cranmer got over this difficulty, by proposing that it should be referred to the universities; nothing, however, was accomplished. In the subsequent year the indulgence of having copies was confined to noblemen and gentlemen, who were allowed to read it to their families; to merchants, to read privately and alone; and to women, if of noble or gentle blood, under the same restrictions. Every artificer or husbandman who should be detected using it was to be imprisoned, and to be liable to suffer corporal punishment; and these restrictions were continued in force until the death of Henry, A.D. 1547.

Q. At what period and under what circumstances was Cranmer's Bible published?

A. In the year 1539. It was found, notwithstanding the repeated injunctions which at various times had been issued for providing an English Bible for every Church, that many were still unprovided. To remedy this defect, and to ensure the best type and paper, a large corrected edition had been printed in Paris, under the superintendence of Boner, the English ambassador; but the Inquisition having seized the copies, the types were transferred to England, and a new edition, enriched by a preface by Cranmer, was subsequently printed. A royal proclamation,

issued in May 1539, imposed a penalty of forty shillings a month upon those curates and parishioners who neglected to provide an English Bible for the use of the Church.

Doctrinal Works published in the reign of Henry VIII.

Q. The cause of the Reformation was strengthened in two circumstances in the year 1535. What were they?

A. (1) By the appointing to several vacant sees divines favourable to the Reformation. (2) By the publication of the English Primer, in which the people were taught the absurdity of addressing prayers to the virgin or the saints. It also contained the Ten Commandments, the Creed, the Lord's Prayer, and several useful expositions and devotional treatises, in English.

Q. Give the substance of the Articles of Religion which were adopted by the Convocation and the King, A.D. 1536¹.

A. It was declared, (1) that the particulars of the Christian faith were contained in the Canon of the Bible, and were briefly enumerated in the Apostolic, Nicene, and Athanasian Creeds; and that all other doctrines were heretical, especially such as were condemned by the first four General Councils; (2) that baptism was a sacrament necessary to salvation; (3) that penance, which consisted of contrition, confession, and amendment of life, was a sacrament; (4) that in the sacrament of the Altar, "under the form and figure of bread and wine is verily, substantially, and really, contained and comprehended the body and blood of our Saviour Jesus Christ;" (5) that justification signified "the remission of our sins, and our acceptance or reconciliation into the grace and favour of God," and was a gift of God "promised freely unto us for the sake of Jesus Christ, and the merits of his blood and passion, as the only sufficient and worthy causes thereof." The five remaining articles related to laudable ceremonies, and declared, (1) that images might be used as *kindlers* to

¹ For a succinct account of the Doctrinal, Devotional, and Liturgical Books authorized in the reigns of Henry VIII., Edward VI., and subsequently, see Lectures on Ecclesiastical Antiquities and the Ritual, p. 275, et seq.

devotion; (2) that saints were to be honoured; (3) that prayers to saints were laudable; (4) that ceremonies were useful to raise men's minds to God; (5) that as it was charitable, mentioned in the book of Maccabees, recommended by divers ancient doctors, and an usage which had continued in the Church so many years, even from the beginning, to pray for souls departed, no man ought to be grieved at the continuance of this practice; but it was allowed that "the place where they be, and the name thereof, and the nature of the pains there, be uncertain by Scripture;" and repudiated distinctly the idea, that any pardons from the Bishop of Rome could deliver souls from purgatory, and send them direct to heaven.

Q. Briefly describe four doctrinal works published by authority in the reign of Henry VIII.

A. (1) Articles devised by the Kinges Highnes Majestie, to stablyshe Christen quietnes and unitie among us, published A.D. 1536. (2) The godly and pious Institution of a Christen man, A.D. 1537. This book being dedicated by the bishops to the king, was called the Bishops' Book. (3) A necessary Doctrine and Erudition for any Christen man, was "set furthe by the king, with the advyse of his Clergy; the Lordes both spiritual and temporall, with the nether house of Parliament, having both sene and lyked it very well," A.D. 1543. This book being addressed by the king to the people, was on that account called the King's Book. (4) The King's Primer was published A.D. 1545. It contained, amongst other things, the Lord's Prayer, Creed, Ten Commandments, Venite, Te Deum, and various hymns and collects in English. (See *Lectures on Ecclesiastical Antiquities and the Ritual*, pp. 275, et seq.)

Lecture VIII.

THE HISTORY OF THE CHURCH DURING THE REIGN OF
EDWARD VI. A.D. 1547—1553.

Q. WHEN and at what age did Edward VI. succeed his father? How was the new government affected towards the Reformers?

A. On the 28th January, 1547, in the tenth year of his age. His uncle Edward Seymour, earl of Hertford, afterwards created Duke of Somerset, was declared Protector. He was favourable to the Reformation, and co-operated with Cranmer in promoting its advancement.

Q. State briefly some of the causes which retarded the Reformation at the commencement of the reign of Edward VI., A.D. 1547.

A. As the court of augmentation, which had been appointed to apply the revenues of the suppressed religious houses granted to the king, to increase the royal income, agreed to pay the ejected monks certain sums until they could be provided with benefices, every opportunity was seized upon to relieve their funds by promoting them to benefices. These new incumbents were of course hostile to the reformed doctrines and practices, and impeded their adoption. The system of impropriations also, combined with the diminution of Church fees, had so reduced the value of many livings, that men of education had ceased to take Holy Orders, and great dissatisfaction with the new state of things was felt by parishes, especially such as were situated in towns, at the curtailment of the number and efficiency of their clergy.

Q. What steps were taken by Cranmer to increase the efficiency and purity of the ecclesiastical establishment, shortly after the death of Henry VIII., A.D. 1547?

A. Curates were directed to take down such images as had been used for superstitious practices, and to attend to their duties, especially of reading the scriptures to their congregations, with increased zeal. The first book of ho-

milies was published for the use of the clergy, and a copy of the paraphrase of Erasmus was set up in every church to instruct the laity. Bishops also were enjoined to be very circumspect in admitting candidates for ordination. Gardiner, bishop of Winchester, and Bonner, bishop of London, were imprisoned for their opposition to the new regulations.

Q. Under what circumstances was a new bishop appointed to the see of London? Mention some particulars of his life.

A. In the autumn of the year 1549, Bonner had been ordered to maintain, in a sermon at St Paul's Cross, the power of the king while a minor, and that the acts of the council were equally binding with those of the king during his minority. He was deprived for omitting to do so, and Ridley was appointed to the united sees of London and Westminster, on Feb. 24, 1550. Ridley was born at Wilmontswick, in Northumberland, in the beginning of the 16th century; took his B.A. degree at Pembroke college, Cambridge, A.D. 1522; was elected fellow 1524; went to Paris, and studied at the Sorbonne, A.D. 1527; signed the decree against the Pope's supremacy at Cambridge in 1534; became chaplain to Cranmer in 1537; master of his college, and chaplain to Henry VIII. in 1540; bishop of Rochester in 1547, and of London in 1550; was excepted from her amnesty by Queen Mary in 1553; sent, A.D. 1554, to hold a disputation at Oxford; and lastly was martyred there on Oct. 16, 1555.

Q. Ridley, in the visitation of his diocese, made certain regulations. By whom were they sanctioned?

A. He issued several orders against superstitious usages, and commanded that communion-tables should be substituted for altars. The council in the autumn confirmed this regulation, A.D. 1550, and also forbade the practice of preaching on week-days, as it caused confusion by drawing away the people from their stated places of worship.

The Liturgies, Articles, and Catechisms of Edward VI.

Q. Why was the first Liturgy of Edward VI. drawn up? What offices did it contain, and by what authority was it published?

A. The Convocation having on the 2nd December, 1547, declared that the communion ought to be administered to all persons in both kinds, an act of parliament was passed, on March 8, 1548, which ordered this to be done, and a short formulary for this purpose was added to the end of the Latin mass. On the 4th May, 1549, the whole of the Common Prayer was put forth in English. It contained "public offices not only for Sundays and Holidays, but for Baptism, Confirmation, Matrimony, Burial of the Dead, and other special occasions; in which the forementioned office for the holy Communion was inserted, with many alterations and amendments. And the whole book being so framed, was set forth by the common agreement and full assent both of the Parliament and Convocations provincial, i.e. the two convocations of the provinces of Canterbury and York." (Wheatley.)

Q. When was the first Liturgy of Edward VI. reviewed? What foreigners are supposed to have given Cranmer their assistance? Specify some of the principal additions and alterations introduced in the second book of Edward VI.¹

A. In the year 1552, Cranmer. In addition to his other assistants, he is said to have availed himself of the advice of the learned foreigners Bucer and Peter Martyr, the former of whom taught divinity at Cambridge, and the latter at Oxford. The additions and alterations were chiefly these: (1) The sentences, exhortation, confession, and absolution at the beginning of the morning and evening services, which in the former Prayer Book began with the Lord's Prayer, were added. The Litany was also ordered to be used on Sundays. (2) The Decalogue was introduced into the Communion-service; the introit, the name of the virgin, the thanksgiving for the saints, the sign of the cross, and the invocation of the Word and Holy Ghost in the consecration

¹ For a succinct account of the origin and nature of this book, see Lectures on Ecclesiastical Antiquities and the Ritual, p. 278, et seq.

of the elements, and the admixture of water with the wine, were omitted. The words at the presentation of the elements were only the latter part of those now in use; "Take, eat...thanksgiving," and, "Drink this...thankful." A rubric also was added to explain the reason of kneeling at the sacrament. (3) The exorcising, anointing, the crism, the trine immersion, and the previous consecration of the water, were omitted. (4) In confirmation, the signing with the cross, and in matrimony both that and the giving of silver and gold, were omitted. (5) The allusion to Sarah and Tobias, the anointing, and the direction about private confession, were omitted in the visitation of the sick; prayers for the dead, and the administration of the communion at funerals, were also omitted from the burial service. (6) The rubric concerning dresses stood as follows: "And here it is to be noted, that the minister at the time of the communion, and at all other times in his ministration, shall use neither albe, vestment, nor cope; but being archbishop or bishop, he shall have and wear a rochet; but being a priest or deacon, he shall have and wear a surplice only." (7) "The Form and Manner of Making and Consecrating Bishops, Priests, and Deacons," which had been drawn up A.D. 1550, with some alterations, was added. These alterations, which were declared to proceed from curiosity rather than any worthy cause, were ratified by Parliament.

Q. What steps were taken in the reign of Edward VI. to reform the ecclesiastical laws?

A. Thirty-two commissioners, only four of whom were prelates, were appointed to revise them; these were divided into four classes, each containing four lawyers and four ecclesiastics; whose labours were facilitated by a sub-committee of eight persons, who digested and prepared the matter for the higher board. The chief part of what was done is considered to have been the work of Cranmer, but it was neither published, nor was any attempt made to pass it into a law. This book of canons was printed in the reign of Elizabeth, under the title of *Reformatio Legum Ecclesiasticarum*, but never possessed any authority.

Q. By what authority and with what title were

certain Articles of Religion established in the reign of Edward VI.?

A. Although the power of appointing a committee for the formation of ecclesiastical laws had been granted to Henry VIII., yet it was never exercised. In the year 1549 parliament conferred a similar power on Edward VI. to be in force for three years. This committee was appointed A.D. 1551, when "the archbishop was directed to draw up a book of Articles for preserving and maintaining peace and unity of doctrine in the church; that being finished, they might be set forth by public authority." These Articles were first published A.D. 1543, and entitled "The Articles agreed upon by the bishops and other learned and godly men, in the last Convocation at London, in the year of our Lord MDLII., for to root out the discord of opinions, and stablish the agreement of true religion; likewise published by the King's Majesty's authority, 1553." They were forty-two in number; but it has not been ascertained whether they received the sanction of the houses of convocation or not.

Q. A Catechism is said to have been composed by Cranmer shortly after the accession of Edward VI. Give a short account of it.

A. It was entitled "A short Instruction to Christian Religion, for the singular profit of Children and Young People." It is thought that it was originally written in High Dutch, and used at Nuremberg; that Justus Jonas the elder, the friend of Luther, translated it into Latin, and that his son brought it into England A.D. 1548, after the publication of the "Interim." It was probably translated into English by some one of Cranmer's chaplains, but Cranmer affixed his own name to it, and in the title to the preface it is said to have been overseen and corrected by him.

Q. State some particulars relating to a Catechism which was published subsequently to Cranmer's in the reign of Edward VI.

A. "A Short Catechism, or Plain Instruction, containing the Sum of Christian Learning." It was originally published both in Latin and English, and contained the forty-two articles as an Appendix. It is supposed to have

been compiled by Poynt, bishop of Winchester, and was sanctioned by an injunction of the king, dated 20th May, 1533.

Q. Who first objected to the *habits*? What was the result?

A. Hooper, when appointed to the see of Gloucester, A.D. 1550, refused to be consecrated in the episcopal *habits*; and although Cranmer and Ridley argued for, and Peter Martyr and Bucer recommended, conformity, yet he did not comply until the spring of the next year, and then merely on condition that he should only wear them on public occasions.

Q. Mention some of the bills relating to the Church which were passed by Parliament in the session of 1552.

A. (1) The revised Common Prayer was confirmed, and ecclesiastical persons were directed to enforce attendance on the new service, under severe penalties. (2) Such holidays as were retained in the calendar were to be kept. Abstinence from flesh on fast-days, and the Fridays and Saturdays in Lent, was also to be enforced. (3) The marriage of the clergy was declared to be legal to all intents and purposes, and their children were enabled to inherit according to law. The act of 1549 had granted this privilege, but the prejudice against the married clergy was so great, that the people considered their offspring to be illegitimate.

Appendix to Lectures VII. and VIII.

ON THE GOVERNMENT OF THE CHURCH FROM THE NORMAN CONQUEST TO THE REIGN OF EDWARD VI.

Q. GIVE a succinct view of the encroachments of the see of Rome on the rights of the Church of England, from the time of William I.

A. Gregory VII. obtained from William I. the power of sending a legate into his kingdom. Henry I. relinquished the rights of nomination and investiture, but retained the power of receiving homage from the bishops on account of their temporalities.

Under Stephen the legatine power was permanently conferred on the Archbishop of Canterbury, and all ecclesiastical causes of importance were drawn to Rome, by means of appeals; and under Henry II. clerks were exempted from the secular power.

John consented to hold his kingdom from the Pope by the yearly payment of 1,000 marks: and lastly, Henry III. allowed foreigners to hold benefices in England, at which time the Papal power in England was at its greatest height.

Q. By what successive steps was the Papal power in England curtailed?

A. The power of presenting to benefices was taken away by 25 Edward III. stat. 6; and more fully by several acts of Richard II. Appeals to Rome were first prohibited by 27 Edward I. ch. 1, otherwise called the Statute of Provisors; and the 16th Richard II. ch. 5, otherwise the Statute of Præmunire, declared that purchasers of presentations to benefices should be excluded from the Royal protection.

Q. How were bishops appointed previously to the reign of Henry VIII.?

A. When any see was vacant, a writ was issued out of the chancery for seizing on all the temporalities of the bishopric, and then the king recommended one to the Pope,

upon which his bulls were expedited at *Rome*, and so by a warrant from the Pope he was consecrated, and invested in the spiritualities of the see; but was to appear before the king either in person or by proxy, and renounce every clause in his letters and bulls, that were or might be prejudicial to the prerogative of the crown, or contrary to the laws of the land, and was to swear fealty and allegiance to the king. And after this a new writ was issued out of the chancery, shewing that all this was done, and thereupon the temporalities of the see were restored.

Q. What law was passed under Henry VIII. for the election of bishops?

A. By the statute 25 Henry VIII. c. 20, passed A.D. 1534, it was enacted, that on the vacancy of a see the king was to grant a licence, or *congé d'élire*, for a new election, with a letter missive, stating the name of the person to be elected; and within twelve days after the delivery of this licence, the election was to be made and returned by the Dean and Chapter of the cathedral, or the prior and convent, under their seals. The bishop elect was then to swear fealty to the King, and a commission was to be issued to the archbishop of the province, or four bishops, for his consecration and investiture. After this he was to do homage to the king, and then the temporalities of the see were to be restored to him.

Q. Under what circumstances might suffragan bishops be appointed?

A. Twenty-four towns, and the Isle of Wight, were named by an act of Parliament of 1534, to which the bishop of the diocese in which they were situated might appoint suffragan bishops. He was to nominate to the king two divines, of whom he was to choose one who was then, by royal letters patent, to be presented to the archbishop of the province, and after consecration he was to exercise the episcopal functions so long as he had the commission of his bishop, but no longer.

Q. In what manner were the clergy taxed by William I.?

A. As he had converted the possessions of the prelates and great abbots into baronies, they were compelled to attend his parliaments, and either to send men or pay a

tax to support the king's wars; whereas the rest of the clergy continuing to hold their property by the Saxon tenure of *francalmoigne*, paid their contributions either as an impost granted for the use of the king, or as a benevolence levied by their bishops, without any express authority to do so.

On the English Convocation.

Q. State the nature of the alterations introduced by Edward I. into the previous mode of ecclesiastical legislation.

A. When Edward I. divided the parliament into two houses, he intended to have added a third, composed of the clergy, in order that he might more easily obtain their subsidies. To avoid this the clergy, when summoned to assemble and to tax their spiritualities, replied that no temporal power had authority to compel them to do so; it was then arranged that each archbishop, on receiving the king's writ, should order the clergy of his province to assemble in convocation.

Q. To whom was the power of summoning the clergy to assemble entrusted in the reign of Edward I.?

A. The archbishops and bishops were summoned by the king to attend *parliament* as barons, and required to summon such a portion of the inferior clergy as would represent the whole of that body, to accompany them; the archbishop then summoned them to attend in *convocation*; but, to shew that the king's writ was no more than one motive for assembling, his summons generally appointed a different time and place for their meeting from that assigned by the king's writ, and sometimes he even summoned them without having received any writ whatever. When the assembly was thus got together the king demanded supplies, and by preferring the request owned the legality of their mode of assembling.

Q. Into what two bodies were the clergy divided, and of whom did members of their convocation consist?

A. They formed two distinct synods, *i. e.* of Canterbury and York, which were summoned by the archbishops of their respective provinces, in which canons, binding upon their respective provinces, were made, and severally granted

aids and taxes to the king. They met, in short, as parliaments, the archbishop presided as king, their suffragans and the mitred abbots sat as peers, and the deans, archdeacons, and two proctors for each chapter, resembled the parliamentary members for boroughs; while the proctors, for the inferior clergy of each diocese, represented the knights of the shire. The parliament, however, alleged that its laws were binding on the clergy; and the convocation tax undoubtedly required its assent, before it could be enforced.

Q. State the alterations which the act of submission (25 Henry VIII. c. 19) introduced into the constitution of the convocation.

A. It determined, (1) That the king's assent was necessary for their meeting. (2) That the king's licence was necessary even then before they could consult on the adoption of a canon. (3) That after a canon was constituted, it could not be executed without the king's permission. (4) That even after the king's assent was given, it could only be executed under these four limitations: that it was not contrary to the royal prerogative, the common law, the statute law, or any custom of the realm.

Q. Up to what period did the clergy continue to tax themselves? What rule was adopted subsequently to that time?

A. In the session of 13 Charles II. the clergy gave their last subsidy, it being then judged more expedient for them to continue the mode adopted by the Long Parliament of taxing them by way of land-tax and poll-tax. In the year 1664, Sheldon, archbishop of Canterbury, agreed with Clarendon and other ministers of the king, that the clergy should silently waive the privilege of taxing their own body, and permit themselves to be included in the money-bills of the house of commons; and from that time they began to vote for knights of the shire, like other freeholders. The form of a convocation has however been kept up, and at the present time it is allowed that they are, as a matter of right, to be assembled concurrently with parliaments, and may act as provincial synods, whenever the royal permission can be obtained.

Lecture IX.

HISTORY OF THE CHURCH DURING THE REIGN OF MARY I.,
FROM JULY 6, 1553, TO NOVEMBER 17, 1558.

Q. WHAT promise did Mary make at her accession with regard to religion?

A. She promised the Suffolk men, who assisted her against the Lady Jane Gray, that she would force no one's religion. This promise was publicly repeated before the council, on the 12th of August, and confirmed by a proclamation on the 18th.

Restoration of Romanism.

Q. Mention some of the steps that were taken to restore the Roman Catholic religion soon after Mary's accession.

A. Gardiner, the new chancellor, endeavoured to conduct the measures for the re-establishment of the papacy with moderation; but Bonner having resumed, on the 5th August, his see of London, and Bourn, one of his chaplains, having in a sermon at St Paul's spoken of Edward with harshness, a tumult was raised; and in consequence, a proclamation was issued, prohibiting all ministers from preaching or writing, except such as obtained a special licence from Gardiner. A commission was issued for setting aside the deprivations of the ejected bishops; the foreign Protestants were dismissed; Cranmer, together with Latimer and several others, were sent to the Tower; and Cardinal Pole was appointed the pope's legate for reconciling the kingdom to the see of Rome.

Q. Recapitulate some of the leading enactments of the first parliament in the reign of Mary I.

A. The parliament met on October 5, 1553; it confirmed the marriage between Henry VIII. and Catherine; it annulled the various acts for permitting lay communion in both kinds, for authorizing the first and second Liturgies of Edward VI., for diminishing the number of festivals,

and for allowing the marriage of priests; it inflicted penalties upon all who interfered with the performance of any sacred function; it included Cranmer in the act of attainder against Lady Jane Gray; but, on account of its interfering in the marriage of the queen to Philip of Spain, it was soon afterwards dissolved.

Q. How did the first convocation in the reign of Mary I. act?

A. Great care was taken that the proctors elected by the clergy should be favourable to the Romanist party, so that no opposition was offered to their subsequent acts, except by those who sat in right of their preferments. An act of parliament had previously repealed the statutes of Henry which rendered persons who joined in making canons, without first obtaining the royal consent, liable to a *præmunire*. The convocation at once declared the Common Prayer and the Catechism to be heretical, because they contained a denial of transubstantiation; six of the *ex officio* members attempted to hold a disputation against the tenet, but were finally silenced by clamour and force.

Q. State briefly some of the methods adopted in the second year of Mary I. to annul the Reformation.

A. In 1554 the bishops were enjoined to enforce the canons of Henry VIII. for the suppression and silencing of heretics, and the removal of the married clergy from their preferments. Several thousands of the clergy were thus harshly deprived, amongst whom were the archbishop of York, and the bishops of Bristol, Chester, and St David's. Three other bishops, those of Lincoln, Hereford, and Gloucester, were degraded for holding erroneous doctrines, and their opposition to the established Church; so that with these, and other casual vacancies, sixteen sees were at the disposal of the Romanists, who filled them up with zealous partisans of their own creed. On the 16th April, Cranmer, Ridley, and Latimer, were conveyed from the Tower to Oxford, where, after holding a disputation for three days against selected opponents on the subject of the real presence, they were declared heretics, and remanded to their former prison. On the arrival of Cardinal Pole as legate a plenary absolution was granted to the parliament, and the kingdom was formally reconciled to the Pope.

Q. Mention one trait in the character of Queen Mary which distinguished her above all her successors on the English throne.

A. She restored to the Church all its lands which the sacrilegious governments of the two preceding reigns had left at the royal disposal, and discharged the clergy from the payment of firstfruits and tenths. She also sanctioned the suspension of the mortmain act for twenty years, and used every endeavour to rescue the Church from the degradation into which it had fallen by reason of the rapacity, extortion, and sacrilege, of the successive political ministers of her father and brother.

Martyrs in Queen Mary's Reign.

Q. Who was the protomartyr in the reign of Mary I.?

A. Rogers, prebendary of St Paul's, and an eminent preacher. He was burnt on the 4th of February, 1555, for receiving the sacrament according to the Liturgy of King Edward VI.

Q. Mention some of the martyrs who suffered A.D. 1555.

A. 1. Hooper, bishop of Gloucester, was consigned to the flames in that city on the 9th of February, 1555. He was condemned in London for having a wife, allowing a divorce and second marriage in case of fornication, and for denying the corporal presence in the sacrament. 2. Rowland Taylor, rector of Hadley in Suffolk. 3. Ferrar, bishop of St David's. 4. Ridley, bishop of London, and Latimer, formerly bishop of Worcester, suffered at Oxford on the 16th October, where they had held a disputation in the previous year.

Q. When and upon what subjects was a disputation held at Oxford between Cranmer, Latimer, and Ridley, and the Romanists?

A. (1) Whether the natural body of Christ was really in the sacrament? (2) Whether any other substance did remain after the words of consecration than the body of Christ? (3) Whether in the mass there was a sacrifice and propitiation for the sins of the quick and dead? Cranmer disputed on the 16th of April, 1554, Ridley on the

17th, and Latimer on the 18th, when Ridley clearly took the lead, and triumphantly proved from the Fathers, that for the first nine centuries the doctrine of transubstantiation was unknown to the Church.

Q. Why was the execution of Cranmer deferred?

A. As Cranmer was a metropolitan, and had been consecrated according to the Romish rites, he was tried by a separate commission from the Pope, and since a part of the form consisted of a citation to appear at Rome within eighty days, the pronouncing of the sentence was delayed; he was pronounced contumacious for non-appearance, although he had expressed his willingness to answer to the citation, if the queen would give him an opportunity by delivering him from prison.

Q. Under what circumstances does Cranmer appear to have signed certain recantations?

A. He was taken from prison, and handsomely entertained by the dean of Christ's Church; told that Philip and Mary desired his conversion above all things; that the council was well disposed towards him; that his learning might be of great service to the Church, &c.; till he was induced to sign his recantation. "To conceal this fault had been partiality; to excuse it, flattery; to defend it, impiety; to insult over him, cruelty; to pity him, charity; to be wary of ourselves in any like occasion, Christian discretion," are the words of Fuller when speaking of the subscription of Jewel, and have been applied to Cranmer. "His enemies now had him in the toils; and, to add to his humiliation, a series of recantations is exacted of him, each rising above the other in its demands; some perhaps of his own dictating; the longest and most abject, apparently, the wordy composition of Pole; and whilst these very instruments were in preparation, with a duplicity which is a fit consummation of the whole, secret orders were given by the Queen to Dr Cole, Provost of Eton College, to prepare the sermon, and it was not till the day before his execution, or even, perhaps, the morning of it, that the eyes of Cranmer were quite opened." (Blunt's Reformation, c. xii.)

Q. Where and in what words did Cranmer revoke his recantation?

Q. In St Mary's Church, Oxford, he repeated this declaration—"And now I come to the great thing that troubleth my conscience more than any thing that ever I did or said in my whole life; and forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore; for may I come to the fire, it shall be first burned."

Q. How many persons are stated to have suffered martyrdom in the reign of Mary I.?

A. From the 4th of February, 1555, the day on which Rogers suffered, to the 10th November, 1558, on which the last five victims were burned at Canterbury, 227 or 284 or 288 persons, according to different computations, perished in the flames.

The Troubles at Francfort.

Q. State some particulars with regard to the English ecclesiastics who left England on the accession of Mary.

A. As soon as it was ascertained that England under Mary was not a safe dwelling for the Reformers, great numbers of them fled to Germany and Switzerland. On the 27th June, 1554, Whittingham, and three other refugees, arrived at Francfort with their families. The magistrates granted them the use of a church, provided they would sign the confession of faith of, and not quarrel concerning ceremonies with, a French congregation, who had fled there from Glastonbury, and to whom the church had been already assigned. After declining the administration of Bishop Scory, they determined to reject the use of the liturgy and surplice, and agreed not to make the responses aloud after the minister. Their service began with a general confession of sins, then succeeded a psalm, and next came a prayer offered by the officiating minister for the aid of the Holy Spirit; then followed the sermon; a general prayer for all states, especially for the English; the Lord's Prayer, the Creed, another psalm; and lastly, the benediction. Having settled this mode of worship, and temporarily appointed a minister and deacons, they invited their scattered brethren to join them, and commenced their service on the 29th July, 1554.

Q. How did the rest of the English exiles under Mary I. receive the modified church-polity established at Francfort?

A. As the Francfort divines had stated in their circular that their service was more scriptural than that of Edward VI., Knox from Geneva, Haddon from Strasburg, and Lever from Zurich, consented to become their ministers; but the great body of exiles at Strasburg required them to conform to the second liturgy of Edward VI., before they would join them; they consented to omit the litany and responses; this was deemed unsatisfactory; the Francfort party appealed to Calvin; he asserted that since the Reformation was transferred from England they ought to take the opportunity of instituting a more pure service; they then agreed to use a modification of the English Liturgy until April 1555, and then if any further contention arose, to refer the question to Calvin, Martyr, and Bullinger. On the 13th of March, 1555, however, Cox, formerly tutor of Edward VI., arrived at Francfort with several other exiles, and at once repeated the responses aloud. On the Sunday following one of Cox's friends officiated, and read the litany, and a sharp controversy arose; but as they had been admitted to have a voice in the congregation, and their party now constituted a majority, they soon prohibited Knox from interfering with the congregation.

Q. Under what circumstances was an English congregation established at Geneva in the reign of Mary I.?

A. After Knox and his party had been prohibited from establishing their own mode of service at Francfort, and Knox, from having given offence to the Emperor, was ordered by the magistrates to leave the city, March 25, 1556, he repaired to Geneva, where he was joined by Whittingham, Fox, Cole, and others; and it was agreed, after some debate, to adopt Calvin's model, and reject the English ritual altogether. By this arrangement the ministers were to act in conjunction with lay elders in ordering the Church; the deacons were mere laymen, whose office it was to distribute the alms; the elders might dismiss a minister who did not preach according to their taste; a weekly congregation, in which any one might speak, was held for the exposition of difficult passages in scripture;

extemporary prayers were authorized ; all prayers at burials were prohibited ; private baptism was prohibited ; the eucharist was to be administered only once a month ; excommunication could not be pronounced without obtaining the consent of the people, and even then the culprit might hear sermons.

Q. How was the Church at Francfort settled after the departure of Knox ?

A. A superintendent, two clergymen as elders, and four deacons were appointed ; and in the following year, 1557, Cox appointed Horn to the pastoral charge ; but when a layman, named Ashley, appealed from a decision of Horn and the elders to the whole congregation, and the latter determined that they had the jurisdiction, the church-officers resigned, and Horn quitted the place.

Lecture X.

THE ENGLISH CHURCH DURING THE REIGN OF ELIZABETH,
17 NOV. 1558—1603.

Q. MENTION some of the events which occurred immediately after the accession of Elizabeth, in 1558.

A. The Marian persecution was first put a stop to, and steps taken to revise the liturgy of Edward VI. To prevent the disorders which arose from the abuse of the pulpit by the partizans of both the reforming and popish parties, a proclamation was issued (in accordance with former precedents), on the 27th of December, which prohibited all preaching and teaching, and the introduction of all innovations, beyond the reading in English of the Epistle, Gospel, Lord's Prayer, Creed, and Litany.

On the 15th of January, 1559, as the Romish hierarchy generally stood aloof, on account of their suspicion of the Queen's protestant education, her having forbid a bishop to elevate the host for adoration, and her having permitted some of the Church services to be performed in English, Oglethorpe, bishop of Carlisle, crowned the Queen in the manner prescribed by the Roman pontifical. It is true that Barlow, Scory, and Coverdale, the protestant bishops, were yet living, but they were still deprived, and would probably have objected to the popish ceremonial which she wished to retain. The parliament and convocation met in the course of the same month.

Q. Detail briefly some of the acts of the first parliament of Elizabeth.

A. An act was passed, notwithstanding the opposition of the bishops, for granting to the crown those firstfruits, and tenths, and parsonages impropriate, which Mary had restored to the Church. By the act of Supremacy the sovereign was declared the supreme *governor* (not *head*) of the Church, and empowered to nominate commissioners for the decision of ecclesiastical causes.

By the Act of Uniformity it was provided that the

second service-book of Edward VI., as altered by the committee of divines, which had been appointed for that purpose, should be used in all places of public worship, after the next ensuing festival of St John the Baptist.

Other acts empowered the Queen to reserve for her own use, during the vacancy of any see, its landed estates, and to give an equivalent by the grant of such impropriations and tenths as had been vested in the crown; to suppress monastic establishments, and to appropriate their revenues; to make statutes for ecclesiastical and scholastic foundations; and lastly, the episcopal deprivations made in the reign of Edward VI. were declared valid, in order that the acts of the succeeding bishops with regard to leases might be legalised.

NOTE:—1. By the act of supremacy, 1 Eliz. c. 1, the HIGH COMMISSION Court for the exercise of all ecclesiastical jurisdiction was created. The commissioners might all be laymen, and there was in reality no appeal from their decisions. Their authority as to what was heresy was thus defined: Nothing shall be adjudged heresy but only such as heretofore had been adjudged to be heresy by the authority of the canonical Scriptures, or by the first four general councils, or any of them, or by any other general council, wherein the same was declared heresy by the plain and express words of the said canonical Scriptures, or such as hereafter shall be judged by parliament, with the assent of the clergy in their convocation.

2. To prevent the Convocation from enacting any Canons in favour of Popery before the passing of the Act of Uniformity, they were threatened with a “*præmunire*.”

3. In the oath of supremacy, which was to be taken by all ecclesiastics, on pain of forfeiting their preferments, and being adjudged incapable of holding any public office, the Queen’s title of supreme Head of the Church was omitted.

4. A conference was held between nine bishops and nine protestant divines at Westminster by the Queen’s command, when these three questions were discussed:

(1) Whether it was not contrary to Scripture, and the custom of the ancient Church, to use a tongue unknown to the people in the Common Prayer and Sacraments? (2) Whether every Church has not authority to appoint, change, and take away, ceremonies and ecclesiastical rites, so the same were done to edifying? (3) Whether it could be proved by the word of God that in the mass there was a propitiatory sacrifice for the dead and living? But owing to the fault of the bishops nothing was determined.

Q. In what manner did Queen Elizabeth limit the power of parliament in ecclesiastical affairs?

A. Sir Peter Wentworth having in May, 1572, introduced two bills to mitigate the laws against the non-con-

formists, the Queen commanded the House of Commons, through their speaker, never to entertain any bill concerning religion, unless it had been previously approved by the bishops *and clergy* in convocation. This regulation appears at present to be lost sight of, but as a sense of justice *even* towards *the clergy* is now reviving, it would be well to re-enact it.

Q. How did the English prelates act when the oath of supremacy was tendered to them in the reign of Elizabeth? What treatment did they experience at a subsequent period?

A. They all, except Kitchin, bishop of Llandaff, refused to take the oath, and were deprived for their contumacy. Heath, archbishop of York, spent the rest of his life on his own estate at Cobham, in Surrey; Bonner, bishop of London, was confined to the Marshalsea prison, to protect him from the public indignation; and the others were either provided for, or allowed to enjoy their own property in quiet.

Lives of Parker and Jewel.

Q. Give a brief account of the successor of Pole in the archbishopric of Canterbury.

A. Matthew Parker was born at Norwich, A. D. 1504. He was educated at Corpus Christi college, Cambridge, of which society he became fellow A. D. 1527. On the recommendation of Cranmer he was made chaplain to Anne Boleyn, who procured for him, A. D. 1535, the deanery of Stoke-college, near Clare, in Suffolk. He subsequently, A. D. 1541, became master of Corpus Christi college, Cambridge, prebend of Ely, and dean of Lincoln, but was deprived of his preferments in the reign of Mary.

On the 17th December he was consecrated at Lambeth archbishop of Canterbury, by Barlow, late bishop of Bath and Wells, then elect of Chichester; John Scory, late bishop of Chichester, then elect of Hereford; Miles Coverdale, late bishop of Exeter; and John Hodgkins, suffragan bishop of Bedford; the ceremony being performed according to King Edward's ordinal. He died A. D. 1575.

Q. A strange mode of attacking the validity of

English ordinations was adopted by the Jesuits at the beginning of the seventeenth century. State some of the particulars.

Q. A Jesuit named Holywood published a work in 1604, in which he denied that Parker and the other bishops, his contemporaries, ever received episcopal ordination according to any ritual whatever. He affirmed that they met at the Nag's Head, in Cheapside, where Scory merely laid a bible on the head of each of them as they knelt, and said, "Receive power to preach the Word of God sincerely." This story was propagated by the Jesuits, but no Romanist of any character maintains its truth, as the documents which are now admitted by *all* parties to be genuine, in which all the facts as to Parker's consecration are still extant, and the Earl of Nottingham, who was present in the chapel at Lambeth, contradicted the assertion at the time Holywood made it. It is possible that the official dinner given on such occasions might have been held at the Nag's Head.

Q. An eminent scholar was appointed to a bishopric soon after the consecration of Parker. Mention some particulars relating to him.

A. John Jewel, consecrated bishop of Salisbury on the 21st of January, 1560, was born in Devonshire, on the 22nd of May, 1522. He was admitted at Merton college, Oxford, A. D. 1535; took his bachelor's degree in 1540; became a fellow of Corpus Christi college, Oxford, where he enjoyed a great reputation as a tutor and lecturer, until he was expelled from his college, on the grounds "that he had been a constant attendant on the lectures of Peter Martyr; that he himself was a preacher of heresy; that he had been ordained not according to the ancient ritual; and lastly, that he had refused to be present at the mass."

In 1554 he acted as notary in behalf of Cranmer and of Ridley; but shortly afterwards, on pain of martyrdom, subscribed a paper which contained the essential doctrines of Romanism—"he became an apostate"—in 1555 he fled to Francfort, where he abjured his recantation, and was kindly received by Peter Martyr, at Strasburg. Shortly after the accession of Elizabeth he became bishop of Salisbury.

In 1562 he published his "Apology for the Church of England," at first in Latin, with the consent of the bishops and other divines, and the sanction of the Queen's authority; and in 1564 it was translated into English. His "Defence of the Apology," against Harding, the Jesuit, which contained the Apology itself, together with Harding's Confutation, and Jewel's Reply, all in a single volume, and arranged in paragraphs over against each other, was set up in the churches in 1572, the year after his death.

Revision of the Book of Common Prayer and the Articles.

Q. Under what circumstances was the Book of Common Prayer reviewed in the first year of Queen Elizabeth's reign? A.D. 1559—1560.

A. A committee of nine divines, with Sir Thomas Smith as a kind of moderator, was appointed to suggest the alterations to be made. Parker (who was soon afterwards appointed to the now vacant archbishopric of Canterbury) was at their head, and taking the second book of Edward VI. as their model, they formed a revised book, which was authorized by parliament, without the concurrence of the convocation.

The Act of Uniformity commanded the second book of Edward VI. to be used, "with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the sacrament to the communicants, and none other, or otherwise."

The alteration in the Litany consisted in omitting the petition to be delivered "from the tyranny of the Bishop of Rome, and all his detestable enormities," which was a part of the last deprecation in both the books of Edward; and the adding the following words to the petition for the Queen, "Strengthen in the true worshipping of thee, in righteousness and holiness of life."

In the service for the Holy Communion, to the words in the first book of Edward VI. 1549, "The body of our Lord Jesus Christ, which was given for thee, preserve thy

body and soul unto everlasting life," were added, "Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving," taken from the second of Edward VI. 1552; and the two clauses thus combined are still in use. The same was done by uniting the two sentences used in presenting the cup. To "The blood, &c." in the first book, was added, "Drink, &c." in the second book of Edward VI.

The first rubric concerning the situation of the chancel and the proper place of reading divine service was altered: *i. e.* the rubric of the second book, "The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the minister shall so turn him as the people may best hear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place;" was changed into the present rubric, "in the accustomed place of the church, chapel, or chancel; except it shall be otherwise determined by the ordinary of the place."

The habits enjoined in the first book, and forbid by the second, were restored. The clause in the Act of Uniformity is this, "Such ornaments of the church, and of the ministers thereof, shall be retained and be used, as was in this Church of England by authority of parliament, in the second year of the reign of Edward VI., until order shall be taken by the authority of the Queen's Majesty."

At the end of the Litany was added the prayers for the Queen and the Clergy, which now stand at the end of the Morning and Evening Service. And lastly, the rubric that was added to the end of the Communion-office, in the second book, to guard against the notion of our Lord's body being really and essentially present in the consecrated elements, was left out altogether.

Q. How did the act of supremacy of Elizabeth guard against the objections that she was assuming a priestly character?

A. By declaring "that the Queen's Highness is the only supreme *governor* of this realm, and all other her Highness's dominions and countries, as well in spiritual and ecclesiastical causes as temporal."

Q. Specify succinctly the alterations that were intro-

duced into, and finally sanctioned in, "The Articles of Religion," during the reign of Elizabeth.

A. Archbishop Parker, A.D. 1562, prepared a copy of the forty-two Articles of Edward VI., in which he omitted the 10th, 16th, 19th, and 41st; he introduced the present 5th, 12th, 29th, and 30th; and altered seventeen of the others. He then submitted it to the convocation which met on the 11th of January, 1563, when they expunged the 40th, 41st, and 42nd, and altered six others. When they were printed, the 29th also was omitted. These thirty-eight articles being thus drawn up, both in Latin and English, were signed by both houses of convocation; by the upper on the 29th of January, and the lower on the 5th of February, 1563; and here the Anglican Reformation may be said to have been concluded.

In the year 1566, an act requiring the clergy to subscribe these Articles passed the Commons; but the Queen stopped it in the House of Lords.

In 1571 these Articles were again reviewed, the 29th was again inserted, and the whole thirty-nine ratified, as stated at the end of the Articles in our present Common Prayer Books. An act was then passed "For Ministers of the Church to be of sound Religion," which enjoined subscription before the bishop, by all incumbents who had been questionably ordained, of such of the Articles of 1562 as "*only* concern the profession of the true Christian faith, and the doctrine of the sacraments."

Q. When was the second book of the Homilies promulgated?

A. In the year 1563. Parker and Jewel are considered to be their chief authors; but there is reason for supposing that some progress had been made in their composition in the reign of Edward VI.

Q. Explain what is meant by the *Advertisements* which appeared in the early part of Elizabeth's reign.

A. They were a set of canons for enforcing uniformity, printed and published by the ecclesiastical commissioners on the 25th of January, 1564—5, but without the royal authority. They aimed at enforcing uniformity of "doctrine and preaching; administration of prayer and sacraments; certain orders in ecclesiastical policy; outward apparel of

persons ecclesiastical; and promises to be made by those entering on any ecclesiastical office." (Sparrow's Coll. 121).

Account of the Puritans.

Q. "Here was the first era or date of the separation." Neale's Puritans, Vol. i. p. 230. Explain this.

A. When the Queen's proclamation authorized the Advertisements (see last question), the bishops were called upon to enforce conformity, and all the London clergy who did not comply within three months were *ipso facto* deprived of their preferments. In the beginning of the next year the nonconformists began to hold separate assemblies, and determined to adopt the Geneva discipline altogether; their leaders, however, consisted only of six or seven ministers of the diocese of London. In 1567, one of their assemblies, held at Plumber's hall, was forcibly dispersed, and several of the party imprisoned. In fact, the Puritans were now divided into two parties; one party continuing to hold their opinions, but refusing to separate; the other, the separatists, or presbyterians, who objected to the very fundamental constitution of the Church.

Q. The Puritans availed themselves of a papal dispensation for preaching. Under what circumstances was it used?

A. George Withers, a popular preacher at Bury, in Suffolk, waged, in Cambridge, a crusade against stained glass windows, the corner cap, and the surplice. When called up to Lambeth, to answer for his nonconformity, and asked for his licence, he pleaded, that while Bishop Fisher was chancellor, Pope Alexander VI. had granted the privilege to the university of sending twelve graduates to preach in any part of the British isles, without first obtaining the sanction of the bishops of the respective dioceses. Parker allowed the plea, but suspended him on the ground that the licence was not countersigned by the Chancellor Cecil.

Q. Who was the leader of the nonconformist party in Cambridge? Give some account of his subsequent conduct.

A. Thomas Cartwright, who was born in Hertford-

shire, in 1535, and entered at St John's college in 1550. He retired from Cambridge during Mary's reign; but in 1563 he was elected fellow of Trinity, of which college Whitgift was the head; in 1564 he was selected to dispute before Elizabeth, at Cambridge, but shortly afterwards retired abroad, where he appears to have imbibed the German principles.

On his return he declared against every ecclesiastical name and office whatever, which was not sanctioned, according to the Genevan interpretation, by the new Testament, and then became the leader of the disciplinarian Puritans. In 1570 he was elected Lady Margaret's Professor, and delivered lectures in accordance with his opinions; and was shortly afterwards ejected from all his preferments, and expelled from the university, and he then again retired to the continent, but in the year 1593, Whitgift allowed him to hold the mastership of an hospital at Warwick, and gave him liberty to preach, upon condition that he should neither write, preach, nor act against the constitution of the Church of England. He continued there, living quietly and inoffensively, until his death, which took place about A.D. 1602.

Account of the Prophesyings of the Clergy.

Q. Explain what was meant by the *prophesyings* in the reign of Queen Elizabeth. When and how were they abolished?

A. From the mention made by St Paul, 1 Cor. xiv. 31, of *prophesying one by one*, a hint was taken that meetings of the clergy for mutual improvement might be held, in which scripture might be expounded and debated. These prophesyings were patronized by several bishops, and generally conducted in the following manner.

The dioceses being divided into districts, the clergy assembled at convenient places in each, about once in a fortnight. After the meeting had been opened with prayer, a moderator, nominated by the bishop or archdeacon, or the rural dean himself, appointed the speakers to discuss the question; but as some disorders arose by the flocking to-

gether of the laity to these meetings, which were held in churches, and by their giving expressions to their feelings, Queen Elizabeth, fearing that this might lead to the propagation of opinions unfavourable to her supremacy, ordered Archbishop Grindal, successor of Parker, to put them down, A.D. 1576.

Q. What was the character of Grindal, Archbishop Parker's successor? How was he treated by Elizabeth?

A. He succeeded Parker A.D. 1576. He was of a mild disposition, rather disposed to relax the reins of discipline, and never deprived any nonconformist, except in very extreme cases. As he refused to suppress the prophesyings, Elizabeth deprived him for a time, and he never regained her confidence. He died in 1583, and was succeeded by Whitgift.

Queen Elizabeth's Relations with the Pope.

Q. What answer did the English ambassador at Rome receive when he announced the accession of Elizabeth?

A. When Pope Paul IV., A.D. 1555—1559, was informed of it, and of her determination not to molest any one on account of his religion, he replied, "I cannot approve this change in your government, made, as it is, without authority from the apostolical see, in favour of one illegitimately born; nevertheless, if the cause be referred to me, I shall decide upon it in the most favourable manner possible."

Q. Mention the steps taken by Pope Pius IV. to recover the papal influence in England.

A. Pius IV. (A. D. 1559—1566), in the year 1560 despatched a messenger with a conciliatory letter, in which it is said he engaged to recognize Elizabeth's legitimacy, and also to sanction the English service-book, on condition that she would acknowledge his supremacy. This offer, and also an invitation in the year following to send representatives to the Council of Trent, were both declined.

Q. For what period did the papists in England conform? When and why did they separate?

A. During the first five years of Elizabeth's reign

they conformed, and even during the next five years they only partially absented themselves from the service; but when Pius V., in 1569, released them from their allegiance by his bull of excommunication, and one Felton affixed it to the gates of the palace of the Bishop of London, they seceded from the communion of the Church.

Q. Shew by reference to authorities, that the Romanists continued in the communion of our Church for some time after the Reformation.

A. This Sir E. Coke declared in his charge at Norwich assizes, and in his speech against Garnet, and other conspirators, in the powder-plot. The same thing is averred by the Queen herself, in her instructions to Sir F. Walsingham: here, with reference to the principal persons of that party, it is expressly affirmed, that they "did ordinarily resort from the beginning of her reign, in all open places to the churches, and to divine services in the church, without contradiction, or shew of misliking." (Collier, E. H. pt. ii. 6; vi. p. 436.)

Q. Mention the precautions which Elizabeth adopted to guard against the treasons of the papists.

A. Three acts were passed in 1571. The first rendered it treason to affirm that Elizabeth was not the lawful sovereign, or that any other person had a superior claim; that she was a heretic, schismatic, or infidel; or that the law was not sufficient to grant a right to the crown. The second was against bringing in or executing any decrees from, or proposing a formal reconciliation with, Rome. The third forfeited the property of fugitives; but in case of their good behaviour their families were provided for; and peers were to be summoned by letters under the privy seal, before the act was to be enforced.

NOTE:—1. During the first five years of Elizabeth's reign scarcely any Romanists absented themselves from the services of the Church except a few of the deprived clergy. Many indeed attended mass in private; but it is probable that they would have soon ceased doing so had not the deprived clergy who had fled to the continent induced a section of the Council of Trent in 1562 to condemn this conformity. This sentence, which was carefully spread in England, had the effect of inducing a greater number to absent themselves from the churches during the succeeding five years; but it was not until after the failure of a rebellion in 1569, encouraged by the Papal adherents in the northern

counties, and the publication of the bull of Pius V., that the Romanists became a sect and party in England, under the title of *Recusants*, from their *refusing* to conform.

At first refusal to attend the Church-services on Sundays and holidays rendered them liable to a fine of one shilling for every omission, but in the twenty-third year of Elizabeth this was augmented to twenty pounds a month.

(On this subject, which is really the political history of Elizabeth's reign, any history of the period may be consulted. The penal laws in fact were aimed against the treason of the foreign Romanizing party, aided by disappointed nobles at home.)

2. These laws were not enforced until the papists began a systematic series of treasons, by sending seminary priests and other agents to endeavour to dethrone Elizabeth, and place Mary of Scotland on the throne. Persons, Campian, and Allen, were their chief leaders.

Q. A theological question was mooted in England towards the end of the sixteenth century. How was it settled?

A. It arose at Cambridge, A.D. 1595, on the subject of the Calvinistic doctrine of predestination, and was the cause of the nine Lambeth Articles being drawn up; the first of which was this, "God from eternity hath predestinated certain men unto life; certain men *he hath reprobated*;" they of course were never adopted by the Church.

Q. The objections of the Puritans relative to church-discipline were combated by a divine who flourished about the end of the sixteenth century. Who was he? What work did he write?

A. "The judicious Hooker." He was born near Exeter, A.D. 1554, and was educated at Corpus Christi college, Oxford. Whitgift appointed him Master of the Temple, A.D. 1585, and about 1600, in consequence of his contest with Travers, he published his celebrated work entitled "The Ecclesiastical Polity."

To avoid the turmoil of this controversy, Hooker, at his own request, was presented to a country living, and Travers was silenced on account of his not having had episcopal ordination.

Q. State the principles which Hooker lays down in his Ecclesiastical Polity.

Æ. (1) The scripture, though the only standard and law of doctrine, is not a rule for discipline. (2) The practice of the Apostles, as they acted according to circumstances, is not an invariable rule for the Church. (3) Many things are left indifferent, and may be done without, although not expressly directed in, scripture. (4) The Church, like other societies, may make laws for her own government, provided they interfere not with scripture. (5) Human authority may interpose where the scripture is silent. (6) Hence the Church may appoint ceremonies within the limits of the scriptures. (7) All born within the district of an established Church ought to submit to it: the Church is their mother, and hath a maternal power over them. (8) The laws of the Church not being moral, are mutable, and may be changed according to the will of its directors.

Lecture XI.

HISTORY OF THE ENGLISH CHURCH DURING THE REIGNS OF JAMES I., A.D. 1603—1625, AND CHARLES I., A.D. 1625—1649. WITH A SKETCH OF THE HISTORY OF THE CHURCH IN SCOTLAND AND IRELAND TO 1649.

Q. DESCRIBE briefly the mode in which the Puritans laid their grievances before James I. Under what heads did they class them?

A. They drew up a paper called the "Millenary Petition," from its professing to be signed by a thousand beneficed clergymen, but which was in fact only signed by 750, in which "neither as factious men, affecting a popular parity in the Church, nor as schismatics, aiming at the dissolution of the state ecclesiastical," they made "humble suit, that of these offences following, some may be removed, some amended, some qualified: I. In the Church service. That the cross in baptism, interrogatories ministered to infants, and confirmations, as superfluous may be taken away. Baptism not to be ministered by women, and so explained. The cap and surplice not urged. That examination may go before communion: that it be ministered with a sermon. That divers terms of priests and absolution, and some other used, with the ring in marriage, and other such like in the book, may be corrected...No ministers charged to teach their people to bow at the name of Jesus. That the canonical scriptures only be read in the Church." II. "Concerning Church ministers. That none hereafter be admitted into the ministry," except preaching ministers. "That non-residency be not permitted. That ministers be not urged to subscribe but according to the law, to the articles of religion, and the King's supremacy only." III. "For Church-living and maintenance. That bishops leave their commendams." That pluralities be abolished. That impropriations annexed to bishoprics and colleges be restored to the incumbents at the old rent; and if in the possession of laymen, a sixth or seventh be restored.

IV. For Church-discipline. That no one should be excommunicated by a layman, nor without his pastor's consent. That the ecclesiastical courts, &c. be reformed. "That the oath *ex officio*, whereby men are forced to accuse themselves, be more sparingly used. That licenses for marriage, without banns asked, be more cautiously granted."

Q. How did King James answer the Millenary Petition? Under what heads did the Puritans digest their grievances?

A. By holding a conference between the two parties at Hampton-Court, in January 1603—1604. The Puritans digested all their objections under these four heads: (1) That the doctrine of the Church might be preserved in purity. (2) That good pastors might be planted in all churches. (3) That the Church-government might be sincerely administered. (4) That the Book of Common Prayer might be fitted to more increase of piety.

Q. Specify those alterations in the Articles which were proposed at the Hampton-Court Conference.

A. In order to render the doctrine of final perseverance more consistent with that of predestination than it was in the sixteenth and seventeenth articles, it was proposed to introduce in the sixteenth the words, "yet not totally or finally," immediately after the words, "after we have received the Holy Ghost we may depart from grace;" and that the Lambeth Articles should be incorporated with the text of the thirty-nine. It was objected, that as the twenty-third article specifically prohibited a layman from preaching "in the congregation," that he was authorized to preach out of it; that the twenty-fifth called confirmation a corrupt following of the Apostles; that in the thirty-seventh the words "that he ought not to have any," ought to follow the assertion, "that the Bishop of Rome hath no authority in this land;" but none of these proposals were accepted.

Q. What two important points were conceded at the Hampton Conference? Mention two changes made in the Common Prayer.

A. (1) As Nowell's Catechism was considered too long, and that in the Prayer Book too brief, the expla-

nation of the sacraments, now in use, was added. (2) A revised translation of the Bishop's Bible was undertaken and completed A. D. 1611. The Forms of Thanksgiving at the end of the Litany were added; and the words *lawful minister* were inserted in the rubric at the beginning of the Office for Private Baptism.

Q. How was the canon law settled by the convocation in 1603? What was its previous, and what is its present state?

A. The only canons now in use were then adopted. By the statute of the 25th Henry VIII. it was ordered that the ancient canons should remain in force, provided they were not repugnant to the common law, nor the King's prerogative. Attempts at a revision were made under Edward VI. and Elizabeth, but nothing was effected. The canons of 1603 not having been confirmed by parliament, are only binding on the laity so far as they are declaratory of older canons, which are a part of the law of the land; nevertheless, the clergy, in consequence of their subscription, are bound by canons confirmed by the King only.

Q. Who were the three successors of Whitgift as archbishop of Canterbury?

A. (1) Bancroft, A. D. 1604—1610; (2) Abbot, A. D. 1610—1633; (3) Laud, A. D. 1633—1645.

Q. How did Bancroft and Abbot respectively enforce conformity?

A. Under Bancroft those who complied with the new canons were unmolested; those who hesitated were admonished; and those who opposed them were deprived. Abbot never advanced a step further than he was compelled, and turned a deaf ear to all complaints against nonconforming ministers.

Q. Name four distinct parties who were at this time included under the name of Puritans.

A. (1) The original, or moderate Puritans, who merely objected to some of the ceremonies. (2) The rigid Presbyterians, who were increased daily by the court viewing all as enemies whose sentiments were opposed to their own. (3) The Brownists, or Independents, who sprung up about 1583, but most of them had emigrated. (4) The political Puritans, who were the most numerous

party, and opposed the crown on the question of the prerogative.

Q. State some particulars with regard to the early life of Laud.

A. He was born A.D. 1573; went to Oxford in 1590; and in 1611 became President of St John's college. In 1616 he was appointed Dean of Gloucester, where he carried out his views of conformity by removing the communion-table into the chancel. In 1621 he was consecrated Bishop of St David's, in which diocese he strictly enforced conformity; he afterwards became bishop of Bath and Wells, and subsequently Bishop of London, A.D. 1628, in both of which dioceses he rigidly enforced a compliance with his directions.

Q. What act of James I. has been much censured?

A. His Book of Sports, which by encouraging (in A.D. 1618) the desecration of the Sabbath, gave great offence to the Puritans.

Q. Why were certain laws made in the early part of the reign of James I. against the Roman Catholics? Mention some of their enactments.

A. The Papists being disappointed in their expectations of increased toleration under the son of Mary of Scotland, entered into a conspiracy, well known as the Gunpowder Plot (Nov. 5, 1605). Four Jesuits, Garnett, Oldcorn, Gerard, and Grenway, of whom the two former were executed, were implicated in it. Certain statutes were then passed, by which they were obliged to receive the sacrament once a year, under a penalty of twenty pounds; whilst they continued recusants, they were liable to forfeit two-thirds of their income, &c. They were disabled from holding any offices, or practising any profession, &c.; and lastly, were called upon to take the oath of allegiance, in which they declared their detestation of the doctrine, "that princes excommunicated by the Pope may be deposed or murdered by their subjects, &c.," which Pope Paul V. (1615—1621) declared could not be taken by them, without a grievous wronging of God's honour. These laws were executed at first with great rigour, but towards the end of his reign James treated the recusants with greater lenity.

Q. A celebrated foreign synod was held in the reign of James I. ; what articles were debated in it? Was the English Church represented there?

A. The Synod of Dort, held A. D. 1618—1619; to which James, of his own authority only, without consulting the Church, sent four representatives. The five heads of difference between the parties were: (1) on predestination and election; (2) on the death of Christ, and the redemption obtained thereby; (3) on human corruption; (4) on conversion to God, and the method of it; (5) on the final perseverance of the saints. After a great deal of unseemly discussion, and unjust conduct towards their opponents, the Calvinistic party prevailed over that of the Arminians.

Q. Briefly notice the leading events affecting the Church which occurred in the early part of the reign of Charles I. A. D. 1625—1638.

A. Laud, bishop of Bath and Wells, offended the Puritans, by instigating the king to enjoin the bishops to stir up the people to contribute to his carrying on a war in behalf of the King of Denmark. A dispute also arose between the king and the House of Commons with regard to Montague, canon of Windsor, who had broached some papistical doctrines, and Brackley, who, in an assize sermon at Northampton, asserted that the royal prerogative was unlimited. In 1628 Laud was made bishop of London, and, in conjunction with Wren of Norwich, and Pierce of Bath and Wells, irritated the Puritans by insisting on the communion-tables being placed in the chancels. A contest also having arisen between the Arminian and Calvinistic clergy, the king issued a declaration prohibiting the discussion of the controverted points in sermons; ordered the afternoon lectures to be superseded by catechizing; that the lecturers officiate in the surplice and hood, and preach in gowns; and that each bishop should give an annual account of his diocese to the king. Leighton, a presbyterian, for styling the bishops "men of blood, prelacy anti-christian and satanical, &c.," was sentenced to be fined one thousand pounds, to lose his ears, and to be confined for life; Sherfield, recorder of Salisbury, was fined five hundred pounds by the Star-chamber, for removing a stained window from St Edmund's church, New Sarum; and in 1632,

Prynne, for writing the "Histrio-Mastic," which was supposed to be a libel on the queen, was also sentenced to lose his ears, and to be imprisoned. In 1633 Laud, who was blamed for all these severities, and who had given offence by using some popish ceremonies in consecrating a church, succeeded Abbot, at Canterbury. Soon afterwards, a great ferment was created by reviving King James's Book of Sports, and ordering it to be published in all parish-churches. In 1637, Prynne, Burton, and Bastwick, who had already been punished for their publications, were again sentenced to still severer punishments, for writing scurrilous pamphlets.

Q. What were the Star-chamber and the Court of High Commission?

A. "The Star-chamber was a court of very ancient original, but new modelled by statutes 3 Hen. VII. ch. 1, and 21 Hen. VIII. ch. 20, consisting of divers lords, &c.; without the intervention of any jury. Their jurisdiction extended legally over riots, &c.;" but afterwards became a court by which the liberty of the subject was all but annihilated. The Court of High Commission was authorized by the act of supremacy, and during the reign of Elizabeth had become oppressive; but when the laity were involved in the contest on ceremonies, it became, in many dioceses, a source of great tyranny, and raised up enemies against the Church.

Account of the Church in Scotland from the Twelfth Century to A.D. 1638.

About the middle of the twelfth century a contest arose between the English and Scotch Churches, as to the Metropolitan jurisdiction claimed by the Archbishop of York, which was at length settled by the Pope's declaring Scotland to be under his own immediate protection; and in the year 1217 the Pope put the whole kingdom of Scotland under an edict, because the king had invaded England after John had surrendered his crown to the holy see.

The government of the Scottish Church was not again

altered until the see of St Andrew's was erected into an archbishopric, and its holder declared to be the primate; but shortly afterwards, A.D. 1491, Glasgow was also created an archbishopric, with jurisdiction over Galloway, Argyle, and the isles.

In the year 1528, Patrick Hamilton, abbot of Fearn, who had studied at Wittemberg under Luther and Melancthon, was accused before the Scottish hierarchy of holding twelve heretical doctrines, of which the last was, "That the Pope was Antichrist, and that every priest had as much power as the Pope," and was burnt before the gate of St Andrew's College; immediately afterwards, a Dominican friar, named Seton, and in the year 1534, Alexander Aless, and others, were compelled to take refuge in England, for holding the doctrines of the Reformation.

Cardinal Beaton having, in 1538, succeeded his uncle in the archbishopric of St Andrew's, took strong measures for the repression of heresy, and executed Wishart, a powerful advocate of the Reformation, in 1546; the Cardinal himself, however, was shortly afterwards, in revenge for his cruelty, assassinated.

Knox, who had embraced the doctrines of the Reformation about 1540, and in the year 1547 joined the party of the murderers of Beaton, who had possession of St Andrew's, being then in his 42nd year, in defiance of the Church gathered together a congregation of his own; but, on the surrender of the castle, he was carried prisoner into France, and detained there until 1550, at which period he passed over into England, and remained there until he retired to Geneva, soon after the accession of Mary, in 1553; he next went to Francfort, but was expelled from that place in 1555, and appears to have passed through Geneva on his journey to Scotland, where he forwarded the destruction of the papacy; in July 1556 he returned to the continent, but was in the following year recalled by his party. He, however, only proceeded as far as Dieppe, from whence he wrote to them; and in consequence of his exhortations, they drew up and subscribed at Edinburgh, on the 3rd of December, 1557, a bond of mutual union and defence, in which they engaged to stand by one another in the main-

tenance of "faithful ministers, truly and purely to minister Christ's gospel and sacraments to the people."

In this document they distinguished themselves and their adherents by the title of *The Congregation*, i.e. of the Lord, in opposition to the Church, which they called the Congregation of Satan, and those lords who signed it were called the *Lords of the Congregation*. The leaders of the Congregation shortly after this time agreed upon the two following articles :

(1) "It is thought expedient, advised and ordained, that in all parishes of this realm the Common Prayer (probably of King Edward VI.) be read weekly, on Sunday and other festival days, publicly in the parish-churches, with the lessons of the Old and New Testament, conformable to the order of the Book of Common Prayer. And if the curates of the parishes be qualified, to cause them to read the same ; and if they be not, or refuse, that the most qualified in the parish use and read the same." (2) "It is thought necessary that doctrine, preaching, and interpretation of scripture, be had and used privately in quiet houses, without great conventions of the people thereto ; in the hope that God may move the prince to grant public preaching by faithful and true ministers."

Notwithstanding, however, the great progress of such opinions, the bishops, in 1558, burned David Miln, a reformed preacher, and, at a convocation in Edinburgh, rejected the following demands of the congregation : (1) the use of common prayers in the vulgar tongue ; (2) that private persons might interpret scripture at their meetings ; (3) that the two sacraments be administered fully in the vulgar tongue ; (4) that the scandalous lives of churchmen be reformed, &c.

In the following year the Queen Regent, who had up to this time, from policy, tolerated the Reformers, declared against them ; but the accession of Elizabeth, and their own increasing strength, so emboldened them, that on the arrival of Knox, at Perth, on the 11th of May, 1559, they plundered and destroyed all the property of the established Church at that place, and for several weeks marched through the country, and defaced the monasteries and other eccle-

siastical buildings. On the 25th of July of the same year the Queen Regent entered into a treaty with their party, by which toleration was secured.

At length, by the assistance of the English forces, Mary, queen of Scotland, who was then residing in France, was compelled to engage that the grievances of the *Congregation* should be taken into consideration at a meeting of the States, on the 1st of August, 1560. This parliament ratified their *Confession of Faith* on the 17th of August. On the 23rd an act was passed for abolishing the mass, by which the sayers and hearers were, for the first fault, to suffer a forfeiture of all their goods, and a corporal punishment at the discretion of the judge; for the second banishment; and for the third death. On the 24th of the same month the Pope's authority in Scotland was abolished, and all former acts not consonant with the *Confession of Faith* were rescinded.

After the dissolution of the parliament, Knox, with five others, drew up a form of church-polity, called the *First Book of Discipline*, which consists of nine divisions, besides subdivisions; it appoints superintendents with certain episcopal powers, ten of which were assigned to as many dioceses by name; it enjoins "sitting at the Lord's table, as most convenient to that holy action, and thinks it nearest to what Christ and the Apostles did; that the minister break the bread and distribute to those that are next to him, commanding the rest every one with reverence and sobriety to *break* with other, during which time some such proper places of scripture ought to be read as the minister shall appoint."

Again, as to ministers, "other ceremonies than the public approbation of the people and declaration of the chief ministers we cannot approve: For albeit the Apostles used the laying on of hands, yet since the miracle is ceased, the using of the ceremony we judge not necessary;" again, "to the Church, which cannot presently be furnished with ministers, men must be appointed that can distinctly read the *Common Prayers* and scriptures;" again, "four times in the year we think sufficient for the ministering the Lord's table; and, to prevent the superstition of observing Easter and such like, we appoint the first Sundays of the

four months of March, June, September, and December, for that service;" again, "the papistical priests have neither power nor authority to minister the sacraments of Christ, because in *their mouth is not the sermon of exhortation.*"

An attempt was also made to obtain *all* the Church property, but the Estates being Scotchmen, who thought that church-corn made good bread, could not agree with the "devout imagination" of Knox and his coadjutors, and therefore granted them only part of their request; but to soften their ire, and gratify their desires at a cheap rate, they gave them full liberty to demolish all the remaining cloisters and abbey-churches; they, of course, agreed with Knox, "that the only way to banish rooks was to pull down their houses," so that there could be no chance of their being called upon to disgorge their sacrilegious plunder. As the lay superintendents and gospel preachers required no learning, the libraries, and all such superfluities of naughtiness, were destroyed.

Affairs remained in much the same state until the return of Mary from France, in 1561, when the Archbishop of St Andrew's, with other bishops, in the name of the whole Church, agreed that all beneficed clergymen should give a third of their incomes to defray the *extra-ordinaries* of the Queen's household, and the maintenance of the reformed ministry. They were compelled to be satisfied with this, notwithstanding Knox's pious declaration from the pulpit, "that it could not prosper, for he saw two parts given to the devil, and the third divided between God and the devil." In the year 1563, Knox caused the bishops to be imprisoned for having said mass, but the Queen afterwards released them. The Reformers now held their assemblies twice in the year, under the guidance of a moderator; their chief debates being how they could manage to destroy idolatry, and increase their own stipends.

From the year 1560 to 1578 the ecclesiastical government in Scotland was a mixture of episcopacy and presbyterianism; for the next twenty years, until 1598, episcopacy was abolished, and the bishops only existed as lay barons. At that time a modification of episcopacy was clearly established; in 1606 the bishops recovered some

of their temporalities; in 1610 the Assembly appointed them moderators of the Kirk meetings; and three bishops having been canonically consecrated in London, they, on their return, consecrated their brethren, so that a regular Church was once more established. After the visit of James I. to Scotland, the articles of Perth were agreed to in 1618; they enacted,

(1) That the sacrament of the Eucharist should be received kneeling; (2) That it might be administered privately to the sick; (3) That in cases of necessity private baptism might be used; (4) That the minister of every parish should catechise the children, and bring them to the bishop for confirmation; (5) That every minister commemorate the days of our Lord's birth, passion, resurrection, ascension, and sending of the Holy Ghost. In 1621 the Parliament gave its sanction to these articles; and lastly, in 1636, the Scottish Liturgy, drawn up by the English and Scotch bishops, was formally promulgated and brought into use; and as the Irish Church had formally adopted the English Liturgy, in 1635, the ecclesiastical affairs of the whole kingdom were then settled upon an episcopalian basis.

NOTE:—From the year 1638 to 1660, the history of the Church is so mixed up with the secular troubles of the realm, that even a brief notice of them is beyond the scope of the present Lectures. It may suffice to mention, that Archbishop Laud was executed by the insurgents in 1644, the Liturgy abolished, and some form of their own established by the rebels; that in 1648 King Charles I. suffered martyrdom; and that from that time, until the return of Charles II. in 1660, the clergy and the Church in general suffered every species of persecution; in fact, as far as Church History is involved, the period may be omitted altogether.

History of the Church of Ireland.

Q. Up to what period did the Church of Ireland remain independent of the Popes? What was its state, and the nature of its government at that period?

A. Until about the year 1152, at which time there were ten bishops in the province of Armagh, five in that of Dublin, twelve in Cashel, and seven in Tuam; these

were elected either by the clergy, or by the clergy in conjunction with the laity and king, and generally consecrated by the archbishops of Armagh, who exercised the office of primate, except those of Dublin, Waterford, and Limerick, who, after the Norman Conquest, were consecrated by the archbishops of Canterbury.

Q. Under what circumstances did the Popes first interfere with the Church of Ireland?

A. In consequence of an application made to Pope Innocent II. (A. D. 1130—1143) and his successors, by Malachy O'Mergair, who resigned the archbishopric of Armagh about 1139, that prelate, in character of papal legate, obtained the consent of the synod of the Irish Church, held at Holmpatrick, A. D. 1148, to send to Rome for *palls* for the four archbishops. These arrived in 1152, and Gelasius, archbishop of Armagh, was declared primate of all Ireland.

Q. When did the kings of England acquire power over the Irish Church? What contests arose between them and the Popes?

A. Henry II. having become "Lord" of Ireland, A. D. 1172, appointed a bishop of Waterford in 1175; but in 1202 the Pope contested the power of appointment with King John, and at length, in 1206, succeeded in inducing him to concede the right of nomination to bishoprics. At a subsequent period, the rule appears to have been, that the King gave the chapter license to proceed to an election, and if he approved of the choice, he then granted the temporalities to the new bishop; but the Popes often interfered with this regulation, and in 1258 Pope Alexander IV. compelled Henry III. to admit his nominee to the archbishopric of Armagh. The right of appointment was generally contested between the King and the Pope in the subsequent reigns; but after the Reformation, Queen Elizabeth was empowered to fill up the sees by letters patent.

Q. How, according to Ussher and Leland, did the kings of England acquire the sovereignty over Ireland?

A. "Whatsoever became of the Pope's idle challenges, the crown of England hath otherwise obtained an undoubted right unto the sovereignty of this country; partly by conquest, prosecuted at first on occasion of a social war,

partly by the several submissions of the chieftains of the land made afterwards. For 'whereas it is free for all men, although they have been formerly quit from all subjection, to renounce their own right, yet now in these our days, (saith Giraldus Cambrensis, in his History of the Conquest of Ireland,) all the princes of Ireland did voluntarily submit, and bind themselves with firm bonds of faith and oath unto Henry II. king of England.'" (Ussher's *Religion of the Ancient Irish*, p. 115.) "The Irish parliament had occasionally acknowledged this (*i.e.* the Pope's grant of Ireland to Henry II.) to be the only legitimate foundation of the authority of the crown of England." Leland, Vol. II. p. 160. But Bishop Mant asserts that there is no real authority for representing the King as the feoffee of the Pope, in derogation of the royal supremacy. (See Mant's *History of the Church of Ireland*, c. ii. sec. 1.)

Q. When and by what means was the supremacy of Henry VIII. acknowledged in Ireland?

A. An act of the Irish parliament held in Dublin, A. D. 1537, declared "that the king, his heirs and successors, should be the supreme head of the Church of Ireland." Another act was passed "against the authority of the Bishop of Rome," and forbade all persons, on pain of præmunire, to countenance his pretensions. In the following year the opposition of the clergy was counteracted, and the firstfruits and a twentieth part of the annual income of all benefices were granted to the king.

Q. When and how was the English Liturgy introduced into Ireland?

A. After the order of King Edward VI., requesting the Irish Church to use his *first* book, had been complied with at a synod held in Dublin, it was first used on Easter-day A. D. 1551.

Q. State briefly the regulations which Mary and Elizabeth introduced into the Irish Church.

A. Mary restored everything to its ancient state, whilst Elizabeth abolished the papal supremacy, annexed the firstfruits and twentieths to the crown, abolished the mass, and ordered the English Common Prayer to be used. In the year 1566, "A brief declaration of certain principal

Articles of Religion for the uniformity of doctrine, &c." was promulgated.

Q. Quote Bishop Mant's account of the connexion of the English and Irish Churches during the reigns of Edward VI. and Elizabeth.

A. The Church of Ireland, from the earliest days of the Reformation, under King Edward VI., and especially during the reign of Queen Elizabeth, had depended in a principal degree, if not altogether, on the Church of England, and had been in agreement with that Church in all things. Her bishops had been in a great measure Englishmen, sent over from England, or the descendants of English parents, though of Irish birth. Her liturgy, her forms of ordination, and her sacred rites and ceremonies, were the same. Her clergy practised an entire and regular conformity, so far as the different customs of the two countries would allow, to the Articles and Constitutions of the English Church; and, whether on their admission to holy orders, or on their appointment to the cure of souls, or on their promotion to any ecclesiastical dignity, subscribed, from the year 1562, the fourth year of Queen Elizabeth, to the English Articles of Faith. (*History of the Church of Ireland*, chap. vi. sect. 3.)

Q. State some particulars with regard to certain Articles of Religion which were adopted by the Church of Ireland in the reign of James I.

A. They consisted of one hundred and four sections, arranged under nineteen heads, and comprehended "almost word for word the nine articles agreed on at Lambeth, the 20th of November, A.D. 1595." They were published as "Articles of Religion, agreed upon by the archbishops and bishops, and the rest of the clergy of Ireland, in the convocation holden at Dublin, in the year of our Lord God 1615, for the avoiding of diversities of opinions, and the establishing of consent touching True Religion." They were "signed by the then Lord Deputy Chichester, by order from King James, in his name."

Q. When were the English Articles formally adopted by the Irish Church? How did this affect the authority of the Irish Articles?

A. In the year 1635 the Irish convocation adopted the English Articles, without formally rescinding their own articles, and for some time afterwards certain prelates exacted a subscription to both; but after the Irish rebellion, in 1641, the Irish Church "recognised and used the English Articles only. The others naturally fell into neglect, desuetude, and oblivion, as if they had never existed."

Q. Who drew up a new code of canons for the Irish Church? Were they ever ratified?

A. Bramhall, bishop of Derry. These canons were one hundred in number; but although they agreed in substance and intention with those of England, yet they embraced many important variations. They were passed in the Irish Convocation, and received the assent of King Charles I. according to the act of parliament, in the year 1635.

Ussher's Scheme of Episcopacy.

Q. In the year 1641 Archbishop Ussher made a proposal to constitute a modified form of episcopacy. Give some account of it.

A. It consisted of four propositions: (1) "That in every parish the rector, or the incumbent pastor, together with the churchwarden and sidemen," should constitute a body for the management of the parish. (2) That the statutes of the 26 Henry VIII. and of the 1 Elizabeth, which authorized the appointment of suffragan bishops (supplying the place of those who in the ancient Church were called "chorepiscopi") should be carried into effect. That they should hold monthly assemblies, in which all cases with regard to the discipline and management of their district were to be discussed. (3) "The diocesan synod might be held once or twice in the year, &c. Here all matters of greater moment might be taken into consideration, &c." (4) "The provincial synod might consist of all the bishops and suffragans, and such of the clergy as should be elected out of every diocese, &c." The distinguishing feature being that all ecclesiastical government should be, in all its parts, synodical, from a parish-meeting presided over by the clergyman, to a national council under the presidency of the metropolitan. The presbyterians in 1661 wished to make the appointment of suffragans elected by Diocesan synods, compulsory; that the clergy should not take an oath of canonical obedience; that the bishops should be compelled to govern according to canons and ecclesiastical constitutions; and that all canons should be confirmed or enacted by parliament.

Summary of the History of the Church from the commencement of the Civil War, until the Martyrdom of Charles I. A.D. 1643—1649.

On the 1st of July, 1643, sixty-nine of "the assembly of divines," which was to consist of one hundred and twenty-one divines, ten lords, and twenty commoners, met at Westminster, to assist, by their deliberations, the rebel parliament; by the 15th of October the Scottish *covenant* was subscribed by their whole party; and shortly afterwards about three thousand of the clergy were deprived for their contumacy, the churches and cathedrals were defaced, desecrated, and defiled, and Scotch presbyterianism adopted.

In 1644 ten members of the assembly, and thirteen presbyters of London, were empowered by their parliaments to ordain ministers; in January 1645, the acts of Elizabeth enjoining the use of the Liturgy were abolished, and a DIRECTORY for Public Worship issued, and severe penalties imposed on all who now used the Common Prayer, either in public or private.

By the Directory, private and lay baptism, and the use of the sign of the cross, were discontinued, and even when the child was presented, the minister was to declare that the omission of the sacrament did not endanger its salvation. The communion tables were removed into the body of the churches, and the communicants might sit or stand, according to their pleasure. The Apocrypha, saints' days, particular vestments, the use of the ring in marriage, confession and absolution in the Visitation of the Sick, the Burial-service, the reading of the Creed and Ten Commandments, and the observation of Christmas-day, were all and each discontinued. The assembly also published a confession, and a larger and a smaller catechism, all of which were of a Calvinistic tendency.

The Westminster Confession was adopted by the Kirk of Scotland, on 27th of August, 1647, session 23, and was ratified by act of parliament, 7th of February, 1649. These formularies, which anathematize the Church of Christ in England, are in force amongst the Scottish Presbyterians to this day.

Archbishop Laud suffered martyrdom this year; one of the charges against him being that he had attempted to introduce idolatry, and to reconcile the Church of England to that of Rome; whereas it was proved, first, that he was, for the most part, in the right; secondly, that, even if he were censurable upon all the articles alleged against him, he was not therefore guilty of an attempt to introduce popery; and, thirdly, though such an attempt could have been proved against him, that it would not have amounted, by the law of the land, to treason.

In March 1646, an ordinance was passed, by which every parish was to be governed by the minister and ruling elders. These presbyteries were formed into classes, each of which sent representatives to the provincial assembly, and each provincial assembly sent deputies to the national assembly; but an appeal from all these tribunals might be carried to the parliament.

The names and offices of bishops were abolished, and their revenues applied to the payment of the public debt; the bishops were also now deprived of a pittance which had been previously allowed them, and the Presbyterians avoided in every way the payment of the fifths, which had been assigned to the wives and children of the persecuted clergy.

On May 5, 1646, King Charles surrendered himself to the Scotch army at Newark, and shortly afterwards held a controversy with Henderson, the presbyterian, at Newcastle, on his reluctance to take the covenant, viz. "Whether episcopacy was not to be supported as *jure divino*; and whether his coronation-oath, which engaged him to support the established religion, could lawfully be violated." In the year 1647 the Scotch sold the King to the English rebels for two hundred thousand pounds. In 1648 the King held another disputation in the Isle of Wight, and on the 30th of January, 1649, he suffered martyrdom in London. By this time the Independents, under Cromwell, had succeeded to the chief power. They were more tolerant to all parties, except popery and prelacy, than their antagonists, and under the government of Cromwell, the usurped spiritual power (so called) was kept in subjection to the usurped political government.

Lecture XII.

THE HISTORY OF THE CHURCH OF ENGLAND SUBSEQUENT TO
THE RESTORATION OF CHARLES II. A.D. 1660, WITH BRIEF
NOTICES OF OTHER CHURCHES.

Q. MENTION some of the steps that were taken to re-establish the affairs of the Church at the Restoration.

A. As the acts of the Long Parliament were utterly void, on account of their want of the royal confirmation, it was held that the position of the Church had not been altered during the usurpation; the Liturgy came at once into use, all ecclesiastics who had been deprived resumed their preferments, and the deans and chapters of the cathedrals being appointed, the vacant bishoprics were filled up, seven being consecrated in December, 1660, and four in the following January. Juxon was made archbishop of Canterbury, Frewen of York, Sheldon bishop of London, Sanderson of Lincoln, and Cosins of Durham.

Q. Two remarkable acts were passed in the first parliament of Charles II. What were their provisions?

A. (1) "The Corporation Act," which compelled all officers of corporations to abjure the covenant, take the oaths of supremacy and allegiance, as well as that concerning the unlawfulness of taking up arms against the king, and, within a year of coming into office, to receive the sacrament according to the rites of the Church of England. (2) "The Act of Uniformity," which enacted that every beneficed clergyman should be ejected *ipso facto*, unless before the 24th of August, 1662, he used the Church service, and declared his assent and consent to everything contained therein.

Q. State the result of a conference between the bishops and the leaders of the Presbyterians, held at Sion College, soon after the Restoration.

A. A declaration, drawn up by the episcopal, and revised by the presbyterian party, was published in the name of the king; it contained regulations for appointing

learned ministers; and also suffragans in large dioceses; for duly administering the Lord's Supper and Confirmation; and for the correction of scandalous offences; but kneeling at the receiving of the Holy Communion, the cross in Baptism, the ring in marriage, the surplice, the oath of canonical obedience, and subscription to the Thirty-nine Articles, were not to be insisted upon until the promised review of the Liturgy had taken place; and, lastly, that Ussher's scheme of moderate episcopacy should, with some alterations, be adopted.

Q. To what two points were the Presbyterians requested, at the Savoy Conference, to reduce their objections to the book of Common Prayer? What alterations were at length adopted by the bishops?

A. Those things which they deemed sinful, and others which were only inexpedient.

The chief alterations made were: (1) That the authorized version of the Bible should be used, except in the Ten Commandments, the Psalms, and the sentences in the Communion service. (2) That the five prayers then at the end of the Litany should be transferred to the end of the Morning and Evening services. (3) The Prayers for the Ember-weeks, for the Parliament and for all Conditions of Men, the General Thanksgiving, and that for restoring peace at home, were all added. (4) Some new collects were introduced, some changes made in others, and the word Church substituted for congregation. (5) The exhortation in giving notice of the Communion was ordered to be read on the Sunday or some holiday before its administration, and persons were required to give the curate notice of their intention to communicate; the admonition against transubstantiation was also introduced. (6) The office for the Baptism of those of Riper Years, of Prayers to be used at Sea, and the five last prayers in the Visitation of the Sick, were added, and the absolution of the sick was left to the judgment of the curate. (7) The consent of the curate was required before Confirmation; but the bishop might dispense with it, and it was not absolutely necessary for admission to the Communion. In the Churching of Women, the Psalms were changed, and the service might be read from the desk; new-married people were only exhorted

to receive the Lord's Supper. The ordinary might direct where the font was to be placed; and lastly, in the Catechism, the words "Because they promise them both by their sureties, &c." were substituted for, "Yes, they do perform them by their sureties, who promise and vow them in their names, &c¹."

Account of the Churches of Scotland and Ireland.

Q. What changes were adopted in Scotland and Ireland at the Restoration?

A. In Scotland, after mature deliberation, a proclamation was issued, declaring it to be "his Majesty's pleasure to restore the government of the Church by archbishops and bishops, as it stood settled in the year 1637." As only one Scotch bishop was then alive, four more were canonically consecrated in England, in 1661, who consecrated ten more in Scotland in 1662, and the restoration of episcopacy was sanctioned by an act of parliament, in which it was declared, "that whatever shall be determined by his Majesty, with the advice of the archbishops and bishops, and such of the clergy as shall be nominated by his Majesty, in the external government of the Church, shall be valid and effectual." The taking of the oaths called "the National Covenant, begun in 1638, and the Solemn League and Covenant in 1643, were and are declared unlawful oaths."

Only eight of the Irish prelates survived, but the king restored all the temporalities of the Church, as fully as they were possessed in the year 1641, and, in 1661, appointed bishops to all the vacant sees, twelve of whom were consecrated in St Patrick's cathedral, Dublin, on the 27th of January, 1661. In the course of this year "the episcopate of the Church of Ireland was again completed, consisting of four archbishops, and seventeen suffragans, or twenty-one prelates in the whole; and so it continued for the next one hundred and seventy years, with but few, and those not very material, modifications." (Bishop Mant's History of

¹ For a full account of the alterations and additions introduced at the Savoy Conference in the year 1662, see "College Lectures on Christian Antiquities, and the Ritual."

the Church of Ireland, ch. ix. sect. 1.) These and some other alterations and additions having been approved of by the convocations, were ratified by act of parliament, A.D. 1662, and remained in force until the recent alterations.

Reign of James II.

Q. State very briefly those acts of James II. which led to his dethronement.

A. On his accession in 1685 he promised to preserve both the civil and ecclesiastical governments as then established, upon which parliament voted him a large supply; but when Compton, bishop of London, in the name of the whole episcopal bench opposed his abolishing the tests, in the case of Romanist military officers, he dissolved the parliament. He next prohibited the inferior clergy from preaching against popery, and established an Ecclesiastical Commission, by which the Bishop of London was suspended from the exercise of his functions. In 1687 he attempted to introduce papists into the two Universities; but that of Cambridge refused to admit, without he took the oaths, Father Francis, a Benedictine, as a Master of Arts, notwithstanding he had a royal mandate for the degree. He next, A.D. 1668, issued a new declaration in favour of liberty of conscience, which favoured the papists still more, and ordered it to be read in all parish-churches; upon which the primate and six bishops presented a respectful petition against the legality of his dispensing power. For this act the King committed them to the Tower, but being shortly afterwards brought to trial, they were acquitted. At length, however, he abdicated the throne, and William and Mary succeeded him.

Toleration Act and Non-Jurors.

Q. Mention some of the provisions of the Toleration Act.

A. It abolished all penal acts against Protestant dissenters, provided they took the oaths to government, subscribed the doctrinal articles of the Church, worshipped with open doors, and paid tithes and other parochial dues.

They might serve parish-offices by deputy, and even Anabaptists and Quakers were included, provided they would profess their belief in the Trinity and the Scriptures; but the Socinians were excluded from all benefits of this act.

Q. Who were the Non-jurors, and what principles did they hold?

A. Sancroft, archbishop of Canterbury, Lloyd, bishop of Norwich, Frampton of Gloucester, Thomas of Worcester, Turner of Ely, Ken of Bath and Wells, Lake of Chichester, and White of Peterborough, and many of the clergy, were all deprived of their preferments for refusing to swear allegiance to William and Mary; and being joined by a large body of the laity, they formed a separate episcopal community, which was denominated that of the Non-jurors.

NOTE:—The Non-jurors held the doctrine of passive obedience; maintaining that no provocation or pretext whatsoever can justify or legalize resistance to the sovereign. They considered hereditary succession to the throne to be of divine institution, and therefore on no account to be interrupted, suspended, or annulled. They held that the Church, especially in matters of a religious nature, is subject to the jurisdiction of God alone, and not of the civil magistrate: that consequently Sancroft and the other deprived bishops, continued, under deposition, “true bishops” to the day of their death; that they were the lawful proprietors of the sees, in which those substituted were usurpers, rebels against the state, and schismatics in the Church; that their adherents were likewise chargeable with rebellion and schism; and, finally, that this schism which rends the Church in pieces, was a sin against the unity of the body of Christ; to be visited with severity on all who would not return sincerely to the bosom of the Church from which they had dissevered themselves.

Q. Who succeeded Sancroft? What was meant by the bill of Comprehension?

A. Tillotson; on whose death, two years afterwards, Tenison, became primate. Thirty divines, among whom were Tillotson, Tenison, Patrick, Burnet, Stillingfleet, &c., endeavoured to draw up such a scheme, as, by altering the liturgy, articles, and canons, might comprehend all sects; but it was rejected by the Convocation.

History of the Church of Scotland.

Q. How did the Prince of Orange act with regard to the Church of Scotland, and under what circumstances was Presbyterianism adopted?

¶ As the dissenting denominations in Scotland had violently driven many of the clergy from their parishes, he issued a proclamation for keeping the peace, “expressly prohibiting all violence on account of religion...and requiring all men in arms to disband themselves...;” this was obeyed by the adherents of the Church, whereas the rabble of Presbyterians, and other sects, set the law at defiance as before. William also complained that he had received no support from the Church, and that he would therefore stand by the Presbyterians.

On the 14th of March, 1689, a convention of the estates met, and after that the bishops and the friends of the Church had been driven away by open violence from the assembly, on the 11th of April it declared its *Claim of Right*, that James had *forfaulted* his right to the crown, by becoming “a profest papist;” and, “That prelacy, and the superiority of any office in the Church above presbyters, is and hath been a great and insupportable grievance and trouble to this nation, and *contrary to the inclinations of the generality of the people*, ever since the Reformation, they having reformed from Popery by presbyters, and therefore ought to be abolished.”

William and Mary were then declared king and queen of Scotland, and “the ministers within the city of Edinburgh, under pain of being deprived, and losing their benefices,” were required to read from their pulpits, upon Sunday, the 14th, a proclamation to this effect, which had been issued only the day before; and on the 11th of May the new king and queen took an oath to “maintain the true religion of Christ Jesus, the preaching of his holy word, and the due and right ministration of the sacraments, now received and preached within the realm of Scotland; and abolish and gainstand all false religion, contrary to the same, &c.”

The Convention was then turned into a Parliament, and on the 22nd of July they passed the following act, “Whereas the estates of this kingdom in their *Claim of Right* of the 11th of April last, declared that prelacy is an insupportable grievance, &c.; our Sovereign Lord and Lady, with advice and consent of the Estates of Parliament, do hereby abolish prelacy, and all superiority of any office in

the Church of this kingdom above presbyters; and hereby rescinds, casses, and annuls three acts of Parliament under Charles II., and all other acts, statutes and constitutions, in so far allenarly, as they are inconsistent with this act, and establish prelacy, or superiority of church-offices above presbyters; and their majesties do declare, that they, with advice and consent aforesaid, will settle, by law, that Church-government in this kingdom *which is most agreeable to the inclination of the people.*"

On the 19th of September the Church was deprived of all its possessions, the prelates, priests and deacons, as well as the members of the universities, were ejected from their positions; and after a scene of violence, which nothing except a revolution could give even a colour of legality to, the presbyterian scheme was adopted: but even then they were obliged, in 1690 and 1695, to get acts of parliament to force their system on the people, and at length they prohibited the Non-jurors from solemnizing either baptisms or marriages on pain of imprisonment.

Q. What was the state of the persecuted Church of Scotland in the reign of Queen Anne? A.D. 1702—1714.

A. On the 25th of January, 1705, Archbishop Pater-son of Glasgow, Bishop Rose of Edinburgh, and Bishop Douglas of Dunblain, consecrated John Sage and John Fullarton bishops, to keep up the succession. In 1707 the English government, in order to induce the Presbyterians to favour the Act of Union, arbitrarily ordered all the Churches in Scotland to be shut up; but this persecution having partially subsided, and a supply of Prayer-books being obtained from England, the Church again began to raise its head, and several presbyters were consecrated bishops.

On the 3rd of March, 1712, an act passed the British Parliament, to "prevent the disturbing those of the Episcopal communion in that part of Great Britain called Scotland, in the exercise of their religious worship, and in the use of the Liturgy of the Church of England, and for repealing the act passed in the Parliament of Scotland, intituled, The Act against irregular Baptisms and Marriages;" but it was necessary for the clergy to produce their letters of orders, and to take the oaths of allegiance and abju-

ration before the justices of peace ; and also to pray for Queen Anne and the royal family.

Another act was also passed, which galled the Presbyterians by rescinding their act of 1690 against Patronages ; it restored to "the patrons their ancient rights of presenting ministers to the churches vacant in that part of Great Britain called Scotland."

Q. Mention briefly some particulars with regard to the Church of Scotland from the death of Queen Anne until the Act of Toleration, A. D. 1714—1788.

A. An act was passed in 1719, by which all the officiating clergy were compelled to pray for the reigning family by name, or in default to suffer six months imprisonment ; and every meeting of nine persons, besides the members of a family, for worship, was sufficient to bring the house and clergyman under the act.

In the year 1731, in order to heal some animosities, certain "Articles of Agreement amongst the bishops of the Church of Scotland" were drawn up ; these were as follows : "(1) That we shall only make use of the Scottish or English Liturgy in the public divine service, &c. (2) That no man shall be consecrated a bishop of this Church, without the consent and approbation of the majority of the other bishops. (3) That upon the demise or removal elsewhere of a bishop of any district, the presbyters thereof shall neither elect, nor submit to another bishop, without a mandate from the Primus, by consent of the other bishops. (4) That the bishops of the Church shall, by a majority of voices, choose their Primus, for convocating and presiding only ; and that no bishop shall claim jurisdiction without the bounds of his own district." The 5th and 6th relate to internal regulations. In the year 1742—3, the Church was regularly organized under six bishops, and sixteen canons were unanimously adopted. (1) That no person should be consecrated a bishop without the consent and approbation of the majority of the bishops. (2) A majority shall elect a Primus for presiding and convocating only, &c. (3) The Primus not to claim "metropolitan jurisdiction." (4, 5) The consent of the Primus and the majority of bishops necessary for a translation. (6, 7)

Every bishop shall appoint a dean, who, in case of a vacancy, shall notify it to the Primus, and the neighbouring bishop shall officiate during the vacancy. The remainder refer merely to internal regulations.

In the year 1745 the churches were destroyed and plundered by the mob or soldiery; in 1746 an act of parliament was passed, which, in addition to the penalties of that of 1719, enacted that if a clergyman was convicted of a second, or any subsequent offence against it, he should be transported for life; it also declared that five persons, besides the family constituted a conventicle; and in 1748 it was enacted, "that no letters of orders of any episcopal minister in Scotland shall be admitted to be registered, but such as have been given by some bishop of the Church of England or of Ireland."

It was also enacted that every person present at an unlicensed service, who neglected to give notice to a magistrate within five days afterwards, should suffer fine and imprisonment. "No peer of Scotland was capable of being elected one of the sixteen peers of Parliament, or of voting at such election, nor any person of being elected, or voting at any election of a member of Parliament, for any shire or burgh in Scotland," &c., if he had been present at an unlicensed congregation twice in any one year. All these acts were enforced until the year 1788, when, at the death of Prince Charles, toleration was granted to the Church, on condition that the clergy should pray for the king and royal family by name, as prescribed in the English Liturgy, take the oaths prescribed to civil and military officers, and subscribe the Thirty-nine Articles of the Church of England.

Q. The bill of toleration of the Church of Scotland, passed A.D. 1792, contains one peculiar limitation. What is it?

A. "No person exercising the function, or assuming the office and character of a pastor or minister of any order, in the episcopal communion in Scotland, is capable of taking any benefice, curacy, or other spiritual promotion, in England, Wales, or Berwick-upon-Tweed, or of officiating in any church or chapel within the same, where the Liturgy

of the Church of England is used, unless he shall have been lawfully ordained by some bishop of the Church of England, or of Ireland."

The Church of the United States of America.

Q. Under what circumstances were bishops introduced into the United States of America?

A. On the 14th of November, 1784, Dr Seabury, an English presbyter, who had been selected by the clergy of Connecticut for their bishop, was consecrated at Aberdeen by three bishops of the Church of Scotland. On the 4th of February, 1787, also, two bishops were consecrated in England, and in 1790, another; so that the canonical number for transmitting the episcopal function being complete, the Church in the States was regularly constituted.

The Greek Church.

Q. Into what three communities may the Greek Church be divided?

A. (1) The *Greek* Christians, who acknowledge the patriarch of Constantinople for their head. (2) Those who are subject to the Pope. (3) Those who are governed by their own bishops.

Q. Who form the two branches of the Greek Church?

A. (1) The patriarchs of Alexandria, Antioch, and Jerusalem, who acknowledge the supremacy of the patriarch of Constantinople. (2) The Russians, Georgians, and Mingrelians, who join him in communion and doctrine, but refuse to obey him.

Q. State briefly some particulars relating to two classes of Christians who have separated from the communion of the Greeks and Latins.

A. (1) The Monophysites or Jacobites, the African portion of whom, (comprehending the Copts and Abyssinians), receive a primate from their acknowledged ruler, the patriarch of Alexandria, whilst the Asiatic portion, who from their minute differences may be said to comprehend the Arminians, choose their own bishop. (2) The Nestorians.

The Lutherans and the Reformed.

Q. Who is the visible head, and what is the form of government of the Lutherans?

A. The supreme civil rulers of each state, who appoint consistories composed of persons versed in the knowledge of civil and ecclesiastical law, to preside, under certain limitations, over their affairs. In Sweden and Denmark alone they are under episcopal government.

Q. Mention some of the practices of Lutherans.

A. (1) Their liturgies are very discordant. (2) The mode of worship depends chiefly on their ministers. (3) They observe certain days. (4) Their discipline consists chiefly in the power of excommunication.

Q. What is to be understood by *the reformed* Protestants?

A. Those who refuse to adopt the doctrine and discipline of Luther. The name was first assumed in France, and afterwards became the common denomination of all the foreign Calvinistical communities.

Q. Mention some of the points upon which the founder of the *primitive reformers* differed from Luther.

A. Ulric Zwingle, a native of Switzerland, their founder, maintained that the bread and wine were mere signs and symbols of the absent body and blood of Christ, whilst Luther held that they were present in some incomprehensible manner. They also differed on minute points, such as private confession, exorcism, the use of images, &c., which the reformed utterly rejected.

Q. What was Zwingle's fate? What efforts were made after his death to reconcile the Lutheran and Helvetic communities? With what success?

A. Zwingle was killed in a battle that was fought A.D. 1530 between the adherents of the Romanists and the Protestants of Zurich; after his death several Lutheran doctors, and particularly Martin Bucer, endeavoured to reconcile the Helvetic and Lutheran communities; but, when Luther, in 1544, published his Confession of Faith, in which his doctrine of the Sacrament was maintained, all negotiations for a comprehension were closed. After the death of

Luther, A.D. 1546, Melancthon and Calvin made an equally unavailing attempt to amalgamate the two parties.

Q. An event happened in the year 1541, which gave a new aspect to the affairs of the *reformers*. What was it?

A. Calvin (who was born at Noyon in France, A.D. 1509, and a lawyer by profession, at an early period became a zealous reformer, and settled at Geneva, but was forced to leave it in 1538,) returned to Geneva and established a discipline which became the model of all the reformed communities. In conjunction with Theodore Beza he founded in 1558 an academy for the training of divines, which soon became so celebrated that students repaired to it in great numbers from England, Scotland, France, and Germany, by which means his system of government and doctrines was widely diffused. He died in 1564, but the academy continued to flourish under Beza.

He altered Zwingle's plan of doctrine chiefly in three respects: (1) He reduced the power of the magistrate, to whom Zwingle had given unbounded authority, in religious matters, and introduced the presbyterian form of government, which admitted neither of bishops nor subordination amongst the clergy, whereas Zwingle admitted a difference in rank amongst them, and placed a superintendent at their head. (2) He acknowledged a *real* though *spiritual presence* in the Eucharist, and permitted none but the pious and regenerate believer to partake of it. (3) The doctrine of predestination, which had made no part in the doctrine of Zwingle, viz. "That God, in predestinating from all eternity one part of mankind to everlasting happiness, and another to endless misery, was led to make this distinction by no other motive than his own good pleasure," was a distinguishing feature in his system.

Q. Were the changes made by Calvin in Zwingle's system received by all the reformed communities? Mention those which received, and those who rejected them.

A. No: they were adopted amongst the protestants of France, Holland, and Scotland; whilst the English and Germans, and even the Swiss, rejected them; but in process of time his theological sentiments were almost universally adopted by the reformed, the English being the only

Church which set up a standard of orthodoxy for its own guidance.

Q. Shew by what means the Lutherans were depressed in the 17th century.

A. (1) Ferdinand II., Emperor of Austria, in 1629, issued the "Restitution edict," by which the Protestants were ordered to deliver up to the Romanists all the church property "which they had gained in consequence of the religious peace;" this led to the thirty years' war, which was ended by the "Peace of Westphalia," A.D. 1650, when the edict was abrogated; but the Lutherans suffered great permanent loss. (2) Many of the Lutheran princes embraced the reformed doctrines and discipline.

Q. Give some account of the rise and doctrines of the Arminians.

A. Arminius was originally a Calvinist, and a professor of divinity at Leyden, but abandoned the system about the year 1591; his followers, after his death, in 1606, also received the denomination of Remonstrants, from the title of the petition which they addressed, A.D. 1610, to the states of Holland. They rejected the Calvinistic doctrine concerning predestination and the divine decrees, and held, (1) That God from all eternity determined to bestow salvation on those who, as he foresaw, would persevere in their faith in Christ to the end, and to inflict everlasting punishments on those who should continue in their unbelief, and resist to the end his divine assistance; (2) That our Saviour died for all mankind; (3) That true faith cannot proceed from the exercise of our natural faculties; but that regeneration and the renewing of the Holy Spirit must produce it; (4) That all good works are attributable to God alone, and that grace can be resisted; (5) That faith is abundant in strength to cause the believer to overcome the seductions of Satan. The Synod of Dort was held in 1618 to heal this dispute, but the Calvinists never allowed their antagonists a fair opportunity of maintaining their position. Episcopius may be considered the second founder, and the perfecter of the Arminian system.

The Reformed Church in France.

Q. What was the early state of the Reformed in France?

A. By the middle of the 16th century, under the name of Huguenots, they had become a powerful body; they adopted the Genevan discipline; but, notwithstanding the fact that many of the princes had adopted their sentiments, they suffered much from persecutions, until the Edict of Nantes secured their civil and religious privileges, A.D. 1598.

Q. From what time and under what circumstances did the protestant cause decline in France?

A. The Huguenots were allowed to hold several well-fortified cities, particularly Rochelle, and to have soldiers and garrisons of their own; this led them on many occasions to oppose the government, and even to solicit the alliance of England and Holland, until Louis XIII., at the instigation of Cardinal Richelieu, his first minister, took Rochelle and all their strong-holds, and reduced them to subjection, A.D. 1628. From that time their influence was diminished, and Protestantism was nearly extinguished by the revocation of the Edict of Nantes by Louis XIV., A.D. 1685. By an edict of Louis XV., A.D. 1724, all protestant preachers were threatened with death, and their abettors with imprisonment. He allowed no emigrants to return unless they abjured the protestant faith; but he afterwards modified these regulations, and tolerated them to a certain extent.

Q. In what year and by whom was the order of the Jesuits founded? State briefly some of its characteristics.

A. By Ignatius Loyola, a Spanish knight, A.D. 1540. Pope Paul III. confirmed the order, on their promising unlimited obedience to him and his successors. They are divided into three classes: (1) Professed members. (2) Scholars. (3) Novices. The spiritual and temporal co-adjutors, who perform the same functions as the professed members, (who are bound to go without deliberation or delay wherever the Pope wishes), and are only bound by the three simple vows of poverty, chastity, and obedience,

may be considered as a fourth. They were suppressed in 1764, but reinstated by Pope Pius VII., about 1809-10.

The Roman Church.

Q. Mosheim reduces the controversies that divided the Church of Rome in the 16th and 17th centuries to six heads: name them.

A. They related, (1) To the limits and extent of the papal power; (2) To the extent and prerogatives of the Church; (3) To the nature, efficacy, and necessity of divine grace; the nature of original sin; the natural power of man to obey God's laws; and lastly to the nature and foundation of those eternal decrees that have the salvation of man for their object; (4) To the doctrines of morality and rules of practice; (5) To the administration of the sacraments, or rather, the effects produced by their administration; (6) To the proper method of instructing Christians in the precepts and truths of religion.

Q. State briefly some particulars with regard to the views held by the different parties in the controversies of the Roman Church.

A. (1) The Jesuits maintained that the Pope was infallible; but others held that he was inferior to a general council, and that bishops derive their power from Christ himself. (2) The Jesuits consider all the world to be comprehended in the Church; whilst their opponents restricted it to the Roman communion. (3) The Dominicans, the Augustinians, the Jansenists, &c. asserted that the impulses of divine grace *could not* be opposed; that there are no remains of goodness in human nature since its fall; and that the decrees of God are arbitrary, &c.; whilst the Jesuits held the contrary, and that God has appointed rewards and punishments, not by any absolute arbitrary decree, but by means of his divine and unlimited prescience. (4) The Jesuits represent it "as a matter of perfect indifference from what motives men obey the laws of God, provided these laws are really obeyed, and also that a man never sins, properly speaking, but when he transgresses a divine law, which is fully known to him, which is present to his mind while he acts, and of which he understands the true meaning and intent;" whilst their adversaries maintained the reverse. (5) The Jesuits and Dominicans hold that the beneficial effects of the sacraments are produced by their intrinsic virtue and immediate operation upon the mind at the time they are administered, and that it is immaterial what state of mind the receiver is in. (6) One party hold that scriptures ought to be translated and used, and the other that a blind submission to the Church is sufficient.

Q. Describe the steps taken by the Roman Pontiffs to extend and support their system in the 17th century.

Q. Gregory XV., A.D. 1662, founded and endowed "the congregation for the propagation of the faith," with the view of sending missionaries all over the world; and Urban VIII. added to it, in 1672, "a college or seminary for the propagation of the faith," which was designed for the education of foreign missionaries. By these and similar efforts the Indians, Chinese, Japanese, and other heathen nations, were at one time nearly all converted to Christianity; but owing to the quarrels of the different Romish sects, the whole of their efforts were paralyzed and rendered nugatory.

Q. On what occasion was the bull *Unigenitus* issued?

A. Pasquier Quesnel, a priest of the oratory, having translated the New Testament into French, and added some annotations which favoured the Jansenists, the Jesuits induced Louis XIV. to apply to Pope Clement XI. to condemn it. This he did in a bull commencing with the words *Unigenitus Dei Filius*.

The Church of England.

Q. Where and by whom was the controversy concerning the Trinity renewed?

A. By Mr Whiston, a professor of mathematics in Cambridge, about A.D. 1706. He eventually became an Arian.

Q. Give some account of the rise and nature of the Bangorian controversy.

A. Hoadley, bishop of Bangor, having published "A Preservative against the Principles and Practice of the Non-jurors," and soon afterwards a sermon, which George I. ordered to be printed, entitled "The Nature of the kingdom of Christ," in which he maintained, in a confused manner, that the Church was independent of the state; that an established Church was a mere human institution; that the true Church did not require any other than spiritual sanctions; that Christ was the legislator and judge of the Church; and, lastly, that no human or temporal power ought to violate his supremacy: a violent contest arose, and was continued for several years. The

Convocation censured Hoadley's opinions, and Drs Snape and Sherlock wrote against them, upon which the king removed them from their chaplaincies, and prorogued the Convocation, which has never been again allowed to meet for the transaction of business.

CAMBRIDGE UNIVERSITY EXAMINATION PAPERS
ON
ECCLESIASTICAL HISTORY.

Voluntary Theological Examination.

1843.

[PROFESSOR BLUNT.]

1. WHAT is the import of the English word Church? What of the word Ecclesia? In what several senses is this latter word used in the New Testament? At what time did the Church of Christ, properly so called, begin? Support your view by texts. How is the original Church, (since gradually expanded,) described in a few words in the Acts? Distinguish the several features of the Church according to this description of it.

2. Why did our Lord (according to the Fathers,) when he gave the same power of originating the Church to all the Apostles, still give that power to Peter? How may the Church, in fact, be said to have been built upon Peter? On what occasion was the first attempt made by a Bishop of Rome to usurp authority over the other Churches? By whom was he resisted, and on what grounds? In what other early controversy was the judgment of the Bishop of Rome disputed; and by what distinguished Bishop?

3. Over what parts of the world did the preaching of St Thomas, St Andrew, St John, St Peter, St Paul, respectively extend?

4. In what character is Simon Magus represented by the Early Fathers? What do they say of a statue erected to him at Rome; and what is probably their mistake? Who were the chief leaders of heresy who immediately succeeded him? What was the great difficulty which it was the common object of the various Gnostic heretics to explain? How in general did they attempt it? What is the line of argument which the Fathers pursue with them?

5. To what town did the Christians of Jerusalem retire when the city was besieged by Titus? Who was the first Bishop of Jerusalem after the capture of it? How long did the Bishops of Jerusalem

continue to be Jews by birth? Who was the first Gentile Bishop? What new name was eventually given to the city? and under what Emperor? What questions which agitated the early Church were set at rest by the Church becoming Gentile?

6. What are said to have been the sentiments of the Emperor Tiberius with respect to Christ? Which was the first Emperor who persecuted the Christians? What conspicuous persons did he put to death? Which was the next; and how did he treat one of the Apostles? What were Trajan's directions with respect to the treatment of the Christians? What were Adrian's? What Christian documents inform us of the condition of the Christians under Antoninus? What, under Aurelius? and what, under Severus? Name the several authors of these documents; the titles of the writings; and the plan on which they are composed.

7. What were the first Four General Councils? where, when, and for what objects, were they held?

8. What were the chief works relating to the Reformation published by authority under King Henry? what under King Edward? and what under Queen Elizabeth? Trace briefly the course of the Reformation, as reflected in that series of publications.

9. By whom were the principal apologies of the Primitive Church written; and under what emperors respectively? Can you name any other compositions of the same character and date, but which do not go by the title of apologies?

10. What were St Paul's several journeys as recorded in the Acts? Who were his companions in each? In what towns did he make his longest stay; and what Epistles is he supposed to have written from those towns? What do you understand by the words *τὸ τέρμα τῆς δόσεως*? How many years of St Paul's life, in which he might have visited distant countries are to be accounted for, after his liberation from his first imprisonment at Rome?

1844.

1. WHAT events mentioned in the Acts of the Apostles must have indirectly contributed to the first dispersion of the Gospel? How far in the direction of Rome had St Paul's personal preaching extended when he wrote his Epistle to the Romans? What, according to Clemens Romanus, were the ultimate limits of St Paul's travels? Give the words of Clemens. What was probably the last Epistle St Paul wrote? Give the internal evidence of this. What do you suppose to be the year of his death? What became of Timothy, of Titus, of

Simeon, of Crescens, of Linus, of Clemens, of Dionysius the Areopagite? By what name is Silas, the companion of St Paul, called in the Epistles? Prove the identity.

2. Why should Barnabas be so earnest with St Paul to take with him John Mark? What proofs are there that St Paul and John Mark were again good friends after this contention? Why (may it be supposed) did Barnabas sail with Mark at once to Cyprus? What is the object of the Epistle which goes by the name of Barnabas? Illustrate your view of it by an example or two from the Epistle itself. Was it written before or after the taking of Jerusalem?

3. Where did Irenæus probably pass his youth? With which of the apostles does he connect his teaching; and through whom? Give the substance of the passage which informs you of the fact. What station in the Church of Lyons did he occupy? Can you trace any connexion between the Church of that country and of his former one? Which side did he take in the controversy concerning Easter? Was it the side he might have been expected to take? If not, how do you account for his taking the side he did? What was the custom of the British Church with respect to the keeping of Easter? What do you infer from it as to the origin of that Church?

4. What was the date of Augustine's arrival in Britain? What number of Bishops did he find there? What were the terms of union which he proposed to them? Who was the sole Metropolitan whom the British Bishops acknowledged? Can you give any instances of Metropolitans of a still earlier date? What were the sees founded in England in the lifetime of Augustine? What was the effect of the religious teaching of Augustine and his followers on the Island, as compared with that of the British Church?

5. What remarkable heresy originated with a member of the British Church? What Council condemned it? and what was its date?

6. When did Wickliffe live? In what particulars did his views differ from those of the Reformers properly so called? What were the circumstances of the times that served to protect Wickliffe? By what act, when and where decreed, did the Church of Rome eventually discover its disposition towards him?

7. What was the date of the Council of Trent? What its duration? What were the chief articles (in brief) of the Creed then agreed upon, which may be accounted novelties? By the name of what Pope is it known?

1845.

1. ST Paul found many Christians already at Rome, when he first went there; is there any passage in the Acts which would account for this? What indications are there in the New Testament, that the Gospel was already making its way to the higher classes? What proofs are there in early ecclesiastical writers, that it had effectually established itself amongst those classes within the first two centuries? What are we told was the number of the Clergy, and of the several Orders of them, in the Church of Rome, under Decius in the third century?

2. What are the Churches in which Eusebius gives the succession of the Bishops? Is there reason to believe, from a passage in Irenæus, that the records of the succession in all Churches were preserved, and could be produced? What is the argument he is upon when he speaks of this succession? What security did he consider it to afford the Church? What are the terms in which the succession is spoken of in the Preface to our Ordination Service?

3. What would be the original authorities from which you would draw your information for a history of the first three centuries?

4. Under what circumstances, according to Eusebius, did St John compose his Gospel? What, does he say, was the leading object of it? Give the first five verses of it, and shew clause by clause to what particular heretical opinions those clauses severally refer.

5. Give a list of the several documents that were put forth by authority during the Reformation, in the order of their appearance, very briefly describing the nature of each of them, and the tokens they afford of the progress of the Reformation.

1846.

1. SOME early heretics considered our Lord's ministry to have lasted but one year: on what prophetic text did they ground their opinion? How would you refute it; and how in fact is it refuted in the Fathers? Acts i. 15, "The number of the names together were about a hundred and twenty." At what time was this? How do you understand it? On what occasion after Christ's death was the first great accession to the Church? Who was the instrument of it? Where did it happen? Till what time were the Apostles commanded to tarry at Jerusalem after Christ's ascension? To what districts of the world are they then said to have severally dispersed? What early authorities inform us of these movements? Which of the Apostles are reported to have died natural deaths; and which, by violence?

2. What is the first event related in the Acts of the Apostles, and what the last, and what is the probable interval of time between them? With which Apostle's history is the earlier part of the Acts of the Apostles chiefly engaged; and with which, the latter part? Can you prove that many important incidents befel St Paul in his ministry during the period covered by the Acts, of which there is no record in that Book? How long did his ministry probably continue after that period? How far does it seem to have reached; and who is it that speaks to this fact? Did the divisions in the Church of Corinth, to which St Paul's Epistles to that Church bear witness, call for any interference after his time?

3. How does it appear from the writings of St John that each Church had its Bishop before his death? What were the number of Bishops of Jerusalem down to its destruction by Adrian? Who was the first of the succession? Where do you find the catalogue? What was the number of the Bishops of Rome down to the time of Irenæus? Of whom are the Bishops represented in all ecclesiastical history, as the successors? What is the ordinary phrase in which this is expressed? What historical facts in the first three centuries prove that the Bishop of Rome was not then regarded as a Universal Bishop? What were the circumstances which incidentally gave to the Bishop of Rome a considerable influence *de facto* in the Primitive Church? Shew the original independence of Churches, by translating the following (viiith) Canon of the Council of Ephesus.

In case of difficulty or difference amongst the Churches, to what authority was the appeal? What example of this kind have we in the Acts of the Apostles? What is reckoned the first General Council in Ecclesiastical History, and what is its date?

4. What was the first element of the English Prayer-Book, which was put forth by authority; and in what year was it put forth? In what year was it succeeded by the First Prayer-Book, in which it was incorporated? In what year was the Second Prayer-Book put forth? In what reign, and under what Archbishop, did all these Formularies come out? What spirit is supposed to be characteristic of the Second Prayer-Book, as compared with the First; and what influence to have made itself felt on it? In what year, in what reign, and under what condition of the Primacy, did the Third Prayer-Book come out; and was this Revision based on the First or Second Prayer-Book? What events had occurred since the previous Revision, which would create a preference for the one model rather than the other? In what year, and in what reign, was the Fourth Prayer-Book put forth? After what famous Conference? What was the condition of the Primacy at

the publication of this Prayer-Book? What great theological work had appeared shortly before this date, which indicates the state of religious parties in England at that period? In what year, and in what reign, and under what Archbishop, did the Prayer-Book come out after its last Revision? After what famous Conference? What influence may be traced in the changes made in this Revision? What events had occurred since the last Revision to foster it? What was the nature of the alterations proposed at this Revision, as described in the 'Preface' to the Prayer-Book, but which were rejected? Which of the Presbyterian Divines was chiefly concerned in proposing those alterations? What were the several objects aimed at, in the alterations which were admitted, as described in the same Preface? By whom is the Preface said to have been written? (See "College Lectures on Christian Antiquities and the Ritual.")

1847.

1. WHAT were the charges on which our Lord was condemned? Can you shew that they were made according to the character of the Tribunals before which he was brought? How do you reconcile the circumstances attending the martyrdom of St Stephen with the declaration of the Jews, "It is not lawful for us to put any man to death?" How was St Paul treated by the government when he was first sent to Rome? Answer this question in the words of the Acts. How, when he went there the second time? Answer this question in St Paul's own words. What was the interval between the two visits? What might account for the difference in the treatment of him? Which was probably his last Epistle? What internal evidence does it offer of being so?

2. What were the injunctions of Trajan with respect to the treatment of the Christians? Where do we find them? To whom are they addressed? What gave occasion to them? Do they contemplate any previous law on the subject? What was the nature of that law; and who was the author of it? What distinguished martyr suffered under Trajan? What martyrs of note under Adrian? Who, under Aurelius? Who, under Valerian? What famous British martyr under Diocletian?

3. What is said to have turned the attention of Gregory, Bishop of Rome, to the conversion of England? Whom did he send to England to effect it? At what date? What proof is there that a considerable Church was already established in that Island? To whom confined? What was the title of the Bishop who was its head? What terms

of coalition did Gregory's emissary propose to that Church? What appears to have been the real cause of the failure of the proposal? From whom then does the English Church, as distinguished from the British, date?

4. Who was the last Archbishop in the succession of this Church before Cranmer? Who were the Bishops that consecrated Cranmer? Under what protest on his part? What motives probably induced Pope Clement to confirm his election? What ancient Council, by its decrees, shews that such confirmation was unnecessary? What was the date of that Council? What is the technical term by which the right of independence of Churches, as declared in that Council, is designated?

5. What convulsion in the Church had caused the difficulty, whatever there was, in the consecration of Archbishop Parker? How long after his consecration was the Nag's Head fable originated? Where was he in fact consecrated? By whom?

1848.

1. WHAT are the terms in which our blessed Lord *ordained* his Apostles, according to St John? Shew that they imply that a similar power of *ordination* was lodged with them. What expression in St Matthew's account of the same incident would intimate that such a power was to be perpetuated in the Church? Can you name for a few descents a succession from the Apostles in any Church, as an example of the continued exercise of such a power?

2. In what terms does St Paul assert his own call to the Apostleship to be on a level with that of the other Apostles? What made it to be so? What two distinguished Bishops did he ordain? To what Churches? In what terms does he enjoin them to appoint their successors? Can you name any of the subsequent Bishops of either of those Churches? Where do you get your information?

3. What traces of fixed places of Worship, and of a regular Service among the Christians, do you find in the writings in the New Testament?

Besides the obvious conclusion with respect to an early Liturgy, the Homily on 'Common Prayer and Sacraments', draws another from these passages, adverse to a practice of the Church of Rome, what is it?

4. Who is reckoned by Primitive writers, the founder of all heresies? By what general designation were the sects known? What was the etymology of the name? What early Christian writer in particular examines and exposes them? Give a text or two from the

Scriptures of the New Testament, where allusion is supposed to be made to these heresies; and the meaning of the texts illustrated accordingly.

5. A frequent answer to Early Heresies, was an appeal to the doctrines and usages of Apostolic Churches. Translate the following passage of Tertullian, which refers to this subject :

Percurre ecclesias apostolicas, apud quas ipsæ adhuc cathedræ apostolorum suis locis præident; apud quas ipsæ authenticæ literæ eorum recitantur, sonantes vocem et repræsentantes faciam uniuscujusque. Proxima est tibi Achaia? Habes Corinthum. Si non longe es a Macedonia, habes Philippos, habes Thessalonicenses. Si potes in Asiam tendere, habes Ephesum. Si autem Italiæ adjaces, Romam, unde nobis quoque autoritas præsto est.

What do you understand by ‘*ipsæ authenticæ literæ*’? by ‘*recitantur*’? by ‘*unde nobis quoque autoritas præsto est*’?

Our reformers adopt the principle of this appeal. Shew that they do so, by the language they use in the 24th Article; in the Preface to the Ordination Service; and in the Communion Service, quoting the several passages.

1849.

1. BY what Interrogation in the Service for the Ordering of Priests may our Church be considered to invite her clergy to the study of Ecclesiastical History?

2. From what Ecclesiastical Historian do all modern Ecclesiastical Historians derive the principal part of the facts relating to the Early Church? What was his date? Where his residence? and what period does his Ecclesiastical History embrace? Can you argue from him that the early Fathers, whose works we actually possess, were some of the chief authorities of his day? What advantage had he over us in his materials for history, in spite of our possessing the works of these Fathers?

3. Who are reported to have been the Founders of the Church of Rome? What was their end? In what terms was the end of one of them foretold by our blessed Lord? In what terms did the other express the expectation of his own? Who is said to have been the founder of the Church of Alexandria? of India? of Media and Persia? of Mesopotamia? Who had the original charge of the Church of Crete? Who of the Church of Ephesus? Who was the most distinguished of the early rulers of the Church of Antioch? Who, of the Church of Smyrna? Who, of the Church of Rome, after its founders? Who, of the Church of Lyons? Who, of the Church of Carthage?

4. "The kingdom of God cometh not with observation." Can you enumerate in *few words* any of the incidental causes which spread the knowledge of the Gospel over the world, as distinguished from the direct teaching of the Apostles and their followers; and illustrate these causes by reference to particular cases.

5. "I came not to send peace, but a sword." Illustrate this text *briefly* from early Ecclesiastical History; and state the several ways in which the Gospel proved a disturbing force in the relations of Society.

1850.

1. OUR blessed Lord promised his disciples when he gave them their commission, a special protection from things hurtful; do you remember any instances of the fulfilment of this promise, recorded either in Scripture or Ecclesiastical History?

Can you shew from St Paul himself that he had many escapes, of which we have no account in the Acts? And from any other authority, that he underwent sufferings on which he is himself silent?

2. On what occasion did St Paul rebuke St Peter? On what occasion did St Paul and St Barnabas disagree? What was the immediate result of the disagreement? Can you quote a passage in St Paul's writings, with respect to St Barnabas, which implies that this disagreement was not lasting? Shew that St Paul visited Rome more than once, contrasting the circumstances of his first, with those of his second visit; and account for the difference. By what deaths did St Peter and St Paul respectively die; and what caused the distinction between them? What were the cities in which St Paul made the longest stay in his travels? How long was it in any of them?

3. Did St John remain long at Jerusalem after our Lord's death? What circumstances probably decided him to quit it? Where did he then go? Can you name any incidents related of him in history which connect him with the place to which he then repaired? Till the reign of what emperor did he live? What expressions of our Lord, with respect to him, seem to imply that his life was to be a long one?

4. There were two St James's amongst the Apostles, how are they distinguished? One of them is said to be the son of Alphæus, is this reconcileable with the same being the son of Cleophas? In that case how would he be related to our Lord? What might such relation be very well called by St Paul according to Hebrew phraseology? What indications are there in the New Testament of the St James, thus designated, taking the lead in the Church of Jerusalem? With whom would this identify him as named in Ecclesiastical History? What

hen was his end?—in the reign of what emperor did it occur?—and who informs us of the particulars of it? What was the end of the other St James, and under what emperor did it happen? Is there any thing in the internal evidence of the Epistle of St James which would seem to fix it rather on the one than on the other?

5. Was the Gospel of St Luke, or the Acts of the Apostles published first? Give your proof.

6. What persons are found in the high places of the Church in the generation after the Apostles, of whom we read in Scripture in connexion with the Apostles? State the positions they severally occupied.

1851.

1. WHAT Latin Poem indicates the expectation which prevailed amongst the heathen that a remarkable person would come into the world about the period of our Lord's birth? Can you quote any passages from it which apply in a singular manner to our Saviour?

By what channels is it supposed that such an expectation found its way amongst the heathen?

2. Under what feelings did Pontius Pilate condemn Jesus, believing him to be innocent? Can you give other instances from the New Testament of similar feelings in other Roman officers producing similar injustice? In what spirit do you suppose him to have worded the Inscription on the Cross? What official communication on the subject of Jesus Christ is he reported to have made to Tiberius? What was the document called in which the report was contained? What effect does it appear to have had on that Emperor? What incident mentioned by St Matthew might have caused the death of Jesus to dwell on Pilate's mind? What do you understand by Tertullian's expression respecting Pilate, '*et ipse jam pro sua conscientia Christianus*'? What is said to have been his end?

3. Barsabas and Matthias are first mentioned by name in the first chapter of the Acts, to what body of disciples are they said to have belonged? What expressions in St Peter's speech on the occasion of St Matthias' call would seem to confirm this report? How does Mosheim understand the election of St Matthias to have been conducted? By what arguments does he support his views?

What remarkable incident is related to have befallen Barsabas? By whom is it told? What promise of our Saviour would render such an event not improbable?

4. What city was the head quarters of the Gentile Church originally?''''''

In what city did St Paul establish himself in order to carry on his

operations in Asia Minor? What Churches in that district are referred to by name in the Revelation, and in the Epistles of Ignatius? How do you gather from the latter, as well as from the Acts, that there were many more Churches in that region than those thus mentioned?

Do you remember any expressions in the Epistle addressed to the Church of that city, which seem to imply that other Churches were connected with it? Do you remember an expression in an Epistle written from that city which leads to the same conclusion? Would the general character of the Epistle addressed to the Church of that city bear upon the question?

Can you shew by expressions which fall from the Apostle in other Epistles that he generally considered the Church to which the Epistle was directed, a center, from which his instructions were to be dispersed?

Consistently with this, what was the Apostle's usual plan of proceeding when spreading the Gospel in person? Illustrate.

5. Where was the name of 'Christian' first used? How often does it occur in the New Testament? Can you quote the places? How were the followers of Christ previously designated? The heathen, not understanding this name, substituted for it another of nearly the same sound; what was it? What argument does Justin and other of the Fathers found on this mal-pronunciation, when addressing heathens? There is a passage in the Epistle to Philemon which perhaps has a reference to it; what is it?

6. It has been objected by unbelievers that the early Christians consisted of the lowest of the people; can you shew that this could not have been the case exclusively,

1st, from instances to the contrary mentioned in the New Testament;

2nd, from the character of some of the earliest Fathers, as manifested in their writings;

3rd, from the nature of the instructions addressed by them to the converts, both marking the intelligence and the circumstances of those converts;

4th, from the amount of funds required and supplied for ecclesiastical purposes?

Illustrate these several points, as briefly as possible.

7. In what year of King Henry's reign did the Bible in English begin to be put in circulation? Was its circulation uniform till the end of his reign? What events effected it? What commentary was ultimately put in circulation with it?

By what title was this popular translation of the Bible known? Why was that title given to it, rather than the translator's own? What

publication by authority, having a great influence on the Reformation, came out about the same time as the first English Bible? What were the circumstances which were considered to call for it? What was the plan of it?

What publication, also by authority, followed this seven years later? Was the authority the same in both cases? How did this publication resemble the former; how did it differ from it in character? To what is such difference attributed?

II. Crosse Scholarship.

1. By what tokens do you gather that the early British Church did not derive its origin from Rome? How did it act towards the Anglo-Saxons? When did Augustine arrive in England? Who was the Pope who dispatched him? What were the concessions proposed by him to the British Church in order to a union? Were they yielded by that Church? What circumstances shew that he found that Church in great strength? Who was his successor who set in order the whole Anglo-Saxon Church, and was the first Archbishop who was universally recognized by it? What was the date? Do you remember any of the Canons he proposed for the adoption of the Clergy? and the ancient source from which several of them were drawn? What portions of the Scriptures translated into the vulgar tongue appear to have been circulated in the Anglo-Saxon Church?

2. When did the monastic system establish itself in full force in England? By whose means? What was the Rule adopted? At what period did the Friars find their way amongst us? What were the several divisions of them? When did the Jesuites follow? what was the object of the institution of that order, and who was its author? What incidents do you remember which indicate the jealousy which subsisted between the seculars and regulars? How does the "Franciscani" of Erasmus illustrate it? What hand had the monasteries in creating vicarages? What is the meaning of Vicarius? How does the origin of them account for Town vicarages being generally of less value than rural? Give the history of Queen Ann's Bounty Fund, as it is called, in a few words, as illustrative of the revolutions of Church property? Who was the chief adviser of the confiscation of the monastic property at the Reformation? What were the objects Cranmer wished to devote it to? How far did he succeed?

3. What was the nature of the Ecclesiastical Supremacy claimed

for the king of England at the Reformation? In what terms is it defined in the 37th Article? What relief did it afford to the conscience of the clergy, and even of the crown? What sanction does Scripture furnish to such a claim?

4. Answer in as few words as possible the following questions respecting the advances made towards the Reformation under King Henry VIII.:

(1) There were published certain *Articles*. In what year? How many in number? Had they the authority of Convocation or not? Of the great points then agitated, what do they allow? what do they deny? what do they qualify? What use were the clergy required to make of them?

(2) There was published an English *translation of the Bible*. In what year? by whom made? under what title? why was this title given it?

(3) There was published the *Bishops' Book*. In what year? Had it the authority of Convocation or not? What were its contents? How did it deal with the previous Book of Articles?

(4) There succeeded the *King's Book*. In what year? Was this set forth by Convocation or not? As this Book was in substance a revision of the Bishops' Book, why was the title changed? What Articles were expressly added to this book? What Articles were much enlarged? On what plea was this done, as assigned in the Preface to the King's Book? In general; what spirit, do the numerous corrections in it of the former Book, indicate? Give examples.

III. For the Ordinary Bachelor of Arts' Degree.

JANUARY 1850.

FIRST DIVISION (A).

1. GIVE a short sketch of the principal events in the life of St Paul before his going with Barnabas to the Council of Jerusalem. 2. Give an account of the origin and tenets of the sects of the Nazarenes and Ebionites. 3. Who was Irenæus? Give an account of his life and writings. 4. What was the controversy in the early Church concerning Easter? When did it first begin? At what period was it again revived prior to the Council of Nice, and with what result?

5. Mention some of the leading events in the life of Wickliffe, stating his peculiar opinions both sound and unsound. 6. On what

occasion was the title of "Defender of the Faith" granted to Henry VIII.? 7. Give some account of the "Bishops' Book," and the "King's Book," and their contents. 8. What alterations were made in the Articles of Religion during the reigns of Edward VI. and Elizabeth?

FIRST DIVISION (B).

1. MENTION some of the principal events which took place in the Church during the first year after our Lord's Resurrection. 2. Give a brief account of Montanus and his doctrines. By what Council was the Baptism of the Montanists pronounced invalid? What early father is said to have fallen into this heresy? 3. Who was Ignatius? Give a brief history of his life, martyrdom, and writings. 4. Relate briefly the history of the controversy in the early Church concerning the validity of heretical Baptism. What eminent Bishops took part in it?

5. Distinguish between the secular and regular clergy: and give some account of the mendicant orders who established themselves in England. 6. Give a short sketch of the history of Cranmer, and of the part he took in the Reformation. 7. What was the number and the substance of the Articles of 1536? 8. What was the occasion of the final rupture of Communion between the Churches of England and Rome?

SECOND DIVISION (A).

1. MENTION some of the principal events which took place in the Church from the Conversion of St Paul to the Council of Jerusalem. 2. Give an account of Paul of Samosata and his doctrines. By what Councils was he condemned? 3. Give a brief history of Tertullian, and of his opinions at different periods of his life. 4. Under what Emperor did the first persecution against the Christians take place? and what eminent persons suffered in it? Mention some of the principal subsequent persecutions.

5. Give some account of the Waldenses, and their probable origin. 6. What was the first cause which led Henry VIII. to take part in the Reformation of the Church? 7. Give a history of the different revisions of the Liturgy of the Church of England. 8. What was the occasion of the Hampton Court Conference, and what its result?

SECOND DIVISION (B).

1. GIVE a brief account of the principal events in the life of St Paul from the Council of Jerusalem to his martyrdom. 2. Who was

Manes, and what were the doctrines of the Manichean heretics? 3. Give some account of Justin Martyr, his life, and extant writings. 4. What is the account given of the conversion of Constantine, and what were its effects upon the Church?

5. Give a brief sketch of the history of the Lollards, their opinions, and the treatment they met with. 6. Mention some of the arguments used for and against the divorce of Henry VIII. and Katharine. 7. What was the date of the Act of the "Six Articles"? What was their purport, and what were the penalties incurred by those who opposed them? 8. What were the alterations made in the words of administration of the Eucharist in the two Liturgies of Edward VI. and subsequently?

FEBRUARY 1850.

1. WHAT do we know from history or tradition of the life of the Apostle John? What books of the New Testament were written by him, and what dates are usually assigned to them? 2. Give some account of Sabellius and his heresy. In what respects did his opinions differ from those of Noetus? 3. Who was Bar-Cochebas? What were his pretensions and their result? 4. Mention the names of the principal Latin Ecclesiastical writers of the third century. Give some account of Cyprian. What part did he take in the controversies on heretical Baptism and on the lapsed?

5. What were the leading tenets of Wickliffe? State where they agree with, and where they differ from, the doctrines of the Church of England. 6: Give an account of the Statutes of Provisors and Præmunire, and of the abuses against which they were directed. 7. At what periods did the different revisions of the Book of Common Prayer take place? Give some account of the various English Translations of the Bible down to the publication of the present authorized version. 8. On what grounds did the Romanists attack the validity of Archbishop Parker's consecration, and how are their objections answered?

MAY 1850.

1. WHAT was the occasion of the appointment of the seven Deacons? What farther accounts have we in Scripture of any of them? 2. Who are the 'Apostolic Fathers'? Give some account of their lives, and of the existing writings which are attributed to them. 3. State briefly the principal doctrines of Montanus and of Praxeas. What was the name given to the followers of the latter, and by what eminent Father were his opinions confuted? 4. Give a short history of the Paschal controversy.

5. Distinguish between the regular and secular clergy. Enumerate the various orders of Mendicant Friars established in England. About what period were they first introduced? 6. Give a succinct account of the steps taken for the dissolution of the monasteries. Who was the king's principal agent in their suppression? What was his subsequent fate? 7. What were the chief works relating to the Reformation published by authority in the reigns of Henry VIII. and Edward VI.? 8. Under what circumstances did the Hampton Court Conference take place? What was its result?

NOVEMBER 1850.

1. WHAT were the circumstances of the appointment of the seven Deacons? State briefly what subsequent accounts we have of any of them in the New Testament? 2. What was the conduct of the Christians during the revolt of the Jews which ended in the destruction of Jerusalem? To what cause is their conduct to be attributed? What two sects are said to have arisen at this time, and what were their distinguishing tenets? 3. Give some account of Ignatius, Tertullian, and Origen. 4. Give a short sketch of the controversy in the early Church concerning Heretical Baptism.

5. What were the constitutions of Clarendon? and at what time were they enacted? 6. What was the number and substance of the Articles of 1536? 7. When was the First Liturgy of Edward VI. published? What were the principal alterations introduced into the Second Liturgy? and at what periods did the subsequent revisions take place? 8. Mention some of the principal circumstances which contributed to bring about the English Reformation.

JANUARY 1851.

FIRST DIVISION (A).

1. To what date do the historical books of the New Testament carry the history of the Christian Church? Mention some of the chief facts subsequent to this period which are to be gathered from the other books of the Canon? 2. With whom is the Gnostic heresy said to have originated? What were the distinctive features of this system? 3. By what Emperor were authoritative instructions respecting the Christians first issued? Give some account of their tenor and general effect upon the Church. 4. Give a sketch of the life of Origen.

5. What was the conduct of Constantine towards the Christians before the period of his declaring himself in favour of Christianity? When and by whom was he baptized? 6. Give a short account of the

circumstance which was the immediate cause of the breach between Henry VIII. and the See of Rome. 7. Mention with their respective dates the different revisions of the English Prayer Book. 8. What was the date, the object, and the result of the Savoy Conference?

FIRST DIVISION (B).

1. MENTION any circumstances which were likely to have been favourable to the early progress of Christianity,—(1) among the heathen, (2) among the Jews. 2. Give an account of the first persecution to which the Church was subjected; its origin, termination, and immediate consequences. 3. Who are meant by the “Apostolic Fathers”? Name the chief of them, giving a short sketch of the life of Polycarp. 4. Mention the respective causes of the Meletian and Donatian schisms.

5. What is the date of the edict of Constantine in favour of Christianity; and what were the chief privileges accorded by him to the Church? 6. What evidence is there of opposition on the part of the English Church to Papal encroachments prior to the Reformation? 7. Give an account of the Bishops' and King's Books. In what reign were these put forward? 8. Give a sketch of the life and opinions of Bishop Hooper.

SECOND DIVISION (A).

1. MENTION any circumstances which were likely to have been unfavourable to the early progress of Christianity—(1) among the heathen, (2) among the Jews. 2. Give the date of the first Christian Council, the reason for its assembling, and its decision. 3. State what is known concerning Apollonius of Tyana. What arguments were drawn from his life during the second and third centuries? 4. Give some account of the state of the Church under Diocletian.

5. Who was Arius? What was the nature of his heresy, and in what manner was it condemned by the Church? 6. Give a sketch of the life of Wiclif. 7. What is the date and substance of the act of the Six Articles? 8. What important statutes connected with the Reformation were passed on the accession of Elizabeth? Compare the Injunctions of Elizabeth with those of Edward VI.

SECOND DIVISION (B).

1. WHO were the earliest enemies of the Christian Church, and by what considerations was their hatred restrained? 2. What is the date of the first systematic persecution of the Christians by the heathen? Mention some of the more remarkable circumstances connected

with it. 3. Who was Montanus? What were the chief features of the system known by his name, and by what Council were they condemned? 4. What is the earliest evidence which we possess of the setting apart of buildings for Christian purposes? In what manner were the first Christians accustomed to meet for worship?

5. Give an account of the assembling of the Council of Nice. 6. What is the date of the mission of St Augustine? What evidence is there of the existence of a Church in this country before this period? 7. Give some account of the Articles of 1536. 8. Mention the chief circumstances connected with the imprisonment and death of Cranmer.

JANUARY 1852.

FIRST DIVISION (A).

1. EXPLAIN the circumstances which led to the appointment of the first deacons. Give their names, and relate what is known of them. 2. Where did the Ebionites and the Nazarenes originate? Describe the respective tenets of the two sects. 3. Explain the nature of the controversy with respect to the lapsed. What was the decision of the council called by S. Cyprian to consider the question? and what of the council held shortly afterwards at Rome? 4. Give some account of the edicts issued by Diocletian against the Christians.

5. What traces of an Eastern origin have been observed in the early British Church? 6. Explain what is meant by Papal Provisions, and point out some of the evils arising from them. When was the Statute of Provisors passed? 7. What was the first Service put forth in English under Edward VI.? In what respects did it differ from that which we now have? 8. Give some account of Archbishop Parker. When and where was he consecrated? and by whom?

FIRST DIVISION (B).

1. GIVE some account of the first Bishop of Jerusalem; and shew how the statements of early Christian writers as to the position he occupied are confirmed by the Scripture records. 2. What was the origin of Gnosticism? and why were the Gnostics so called? What were the views of Simon Magus and of Cerinthus with respect to Christ? 3. Explain the nature of the Paschal controversy. What steps were taken towards the settlement of it in the middle and towards the end of the second century? 4. Give some account of Constantine's edicts in favour of the Christians.

5. Relate the story of Lucius, the British Prince; and point out some of the difficulties connected with it. 6. What was the origin of Improvements? When was the first statute of Mortmain passed? and what were its provisions? 7. Give some account of Bishop

Gardiner. What works did he publish? 8. What were the chief points of difference between the first and second Prayer Books put forth in the reign of Edward VI.?

SECOND DIVISION (A).

1. GIVE a short history of the Church of Corinth during the first century. 2. How may the great attention paid to learning by the Christians of Alexandria be accounted for? Give some account of Pantænus, and of the institution over which he presided. 3. What was the heresy of Sabellius? and how did it differ from that of Praxeas? What evidence was elicited by the controversy to which it gave rise, of the doctrine of the Church in opposition to the subsequent heresy of Arius? 4. Explain the origin of the Donatist Schism. What steps were taken by Constantine with a view to settling the dispute?

5. Give a statement of the evidence adduced to shew that St Paul visited Britain. What is the earliest contemporary testimony to the spread of Christianity in Britain? 6. Explain the nature of the disputes about Investitures. What changes in the mode of appointing Bishops were made under Henry VIII., Edward VI., and Elizabeth? 7. What Heretics were put to death under Edward VI.? Explain the circumstances. How did the "*Reformatio Legum Ecclesiasticarum*" propose to deal with heretics? 8. In what respects did the Prayer Book put forth under Elizabeth differ from the second of Edward VI.? What subsequent revisions has it undergone?

SECOND DIVISION (B).

1. GIVE a brief history of the Church of Ephesus during the first century. 2. What Apologies for the Christians were written during the second century? And to what Emperors were they severally addressed? 3. Give some account of the origin of Monachism; and of the circumstances which peculiarly favoured its rise and spread in the country in which it originated. 4. How was the Council of Nice constituted? What was the nature of the heresy condemned by it? What parts of the Nicene Creed, as we now have it, were added at a later period?

5. Relate the story of St Alban's martyrdom. At what council is the presence of British prelates first mentioned? When was it held? and for what purpose? 6. When was the first statute of *Præmunire* passed? and what was its purport? How had the clergy incurred the penalties of it at the time when they acknowledged the Royal Supremacy? 7. Give a short life of Archbishop Cranmer. 8. Give an ac-

count of the formation of the Catechism in the Prayer Book. What other Catechisms were put forth by the Reformers?

FEBRUARY 1852.

1. EXPLAIN the circumstances which led to the holding of the Council of Jerusalem. To what decision did it come? 2. Give some account of S. Irenæus. Which of his works has come down to us? 3. What were the heretical notions of Paul of Samosata? Give an account of the steps taken with a view to their suppression. 4. Explain the origin of the Meletian Schism. What was the decision of the Council of Nice with respect to it?

5. Point out the principal causes of the increase of the Papal power in England after the Norman Conquest. 6. When and under what influences was the Act of the Six Articles passed? What were its enactments? 7. Give a brief account of the steps taken with a view to the Reformation of Religion under Edward VI. 8. When and by what Pope was Queen Elizabeth excommunicated? How did this step affect the position of the Romanists in England?

IV. College Examinations.

GONVILLE AND CAIUS COLLEGE.

1. WHAT intimations does the New Testament afford, (1) of the extent to which the Gospel was preached to the world by the Apostles; (2) of the divisions and heresies that disturbed the concord of the Primitive Christians? 2. Explain the object of Polycarp's journey to Rome. How long afterwards did he suffer martyrdom, and where? 3. What amount of credit is to be attached to the tradition about King Lucius? 4. Give some account of St John, Ignatius, Justin, Montanus, Origen, and Sabellius.

1. MENTION some of the early Reformers prior to Cranmer. Explain the origin of the term "Protestant." 2. By what measures was the Papal Supremacy in England overthrown? When was the Act of the Six Articles passed, and what were its enactments? 3. Give some account of the Dissolution of Monasteries. What became of the Church-lands? To what ecclesiastical purposes did Cranmer wish them to be devoted? From what source were the Edward VI. Grammar Schools endowed? In what way did the disposal of the Abbey lands by Henry VIII. subsequently become the safeguard of the English Church? 4. Give a short history of the

Prayer-Book during the reign of Edward VI. 5. Give some account of the origin and progress of the party commonly called the Puritans.

TRINITY COLLEGE.

1. UNDER which of the Emperors was persecution of Christianity commenced, enforced, relaxed, and abolished? Mention the most remarkable of the early martyrs, and the places and times of their death. 2. Give some account of Clement of Alexandria, and Cyprian. 3. What were the leading tenets of the Gnostics and Montanists? By whom and for what purpose was the Council of Nice assembled?

4. Describe the origin and progress of the Reformation, and the subsequent reaction against it, in the reign of Henry VIII. What was the policy, and what the success, of Cromwell and Gardiner? 5. What steps were taken by Mary to suppress the Reformation? 6. When and by what act was the Church of England finally separated from the Church of Rome?

CORPUS CHRISTI COLLEGE.

1. GIVE an account of the controversy between the Eastern and Western Christians respecting the time of keeping the Feast of Easter. 2. Give a short account of Justin Martyr, with the dates of his first and second Apologies. 3. Who were the leaders of the Gnostic heresy at Rome in the second century?

4. When was the ecclesiastical supremacy of the sovereign in England first defined by statute? 5. When were articles of religion first put forth by authority to express the doctrine of the Church of England? give an account of the circumstances under which they were then composed and published. 6. At what time was the conference at Hampton Court held? How was it conducted, and what was the result?

SIDNEY SUSSEX COLLEGE.

1. GIVE a brief account of the origin of the Gnostics, and of their doctrines. Mention some of the parts of Scripture directed at them. 2. Where were the first four General Councils held; and for what were they severally summoned? 3. Mention the chief circumstances in the life of Polycarp. What was the cause of his visit to Anicetus? What occurred during his visit which shews that the bishop of Rome was not then acknowledged supreme pontiff? 4. How did the monastic system originate?

5. What was the division in the Church of Rome which prepared men for the Reformation? what prevented the breach from being

made sooner? 6. What was the immediate cause of Luther's attack upon the Pope? 7. Give an account of the early translations of Scripture in the vulgar tongue in this country: and of the translation of the Bible from that published by the Reformers, to that now in use.

ST PETER'S COLLEGE.

1. GIVE a sketch of the travels of St Paul, specifying the times and places at which his Epistles were severally written, and verifying, where possible, by internal evidence. 2. Shew, by particular instances, that the history contained in the Acts is mainly concerned with the assertion of one principal fact, and the adjustment of one particular question. 3. Enumerate the principal events which fill up the history of the first century after the canon of Scripture closes. 4. Give a clear account of the journey and writings of Ignatius.

5. Give instances of the conduct of the following Emperors towards the Christians:—Adrian, M. Aurelius, Decius, Diocletian. To what Emperors were apologies presented, and by whom? 6. Enumerate briefly the principal controversies which engaged the Church in the first three centuries. What were the heresies of Valentinus, Novatian, Sabellius, Manichæus? 7. Relate any circumstances known to you respecting the earlier history of the Churches of Alexandria, Carthage, Lyons, Cæsarea. 8. Name some of the principal Councils of these first three centuries, and the objects for which they were respectively convoked.

ST JOHN'S COLLEGE.

1. DESCRIBE the system of Church government under the Apostles and in the age immediately following. State the decision of the Council of Jerusalem, and give the best account of the prohibitions imposed upon the Gentile converts. Determine the most rational conclusion with regard to the duration of miracles. In what sense are we to understand St John to have settled the canon of Scripture?

2. Explain the expression Catholic applied to the Church, and illustrate by particular examples the unity of the Catholic Church. What was the nature of the Paschal controversy, and why was it so obstinately maintained? State the decision of Cyprian on the case of the lapsed, and that of the three Councils of Carthage on the validity of heretical baptism. Explain the question at issue in the last-mentioned case, and account for the origin of the debate.

3. Mention the dates and occasions of the several persecutions. Give a short account of the life, character, and writings of Origen and Clement of Alexandria. Define accurately the opinions of the Gnostics generally, and their several divisions, and more briefly those included

under the following denominations : Nazarenes, Montanists, Patripassians, Eclectics, Novatians, Manichees.

4. State the origin and tenets of the Waldenses and Albigenses. Describe briefly the character of Wickliffe, and the opinions of the Lollards, and trace the resemblance between those opinions and the principles and practice of the Puritans. Mention the several translations into the vernacular tongue of the whole, or portions of the Bible.

5. Examine the arguments for and against the lawfulness of Henry's marriage with Katherine. Give a short account of Cranmer. Trace the alliance of Church and State from the earliest period to its consummation in the King's Supremacy, and quote Scriptural precedent in its support. Give the date of the suppression of the monasteries, and compare the evils and advantages of those establishments. Describe the immediate consequences of their dissolution. Explain the tenure of church-property.

6. Compare the Six Articles, the Articles of 1536, the Bishops' Book, and the King's Book. State the sources from which the Book of Common Prayer, and the office of the Communion were derived, with the date of their publication. What are the reasons for concluding that our present Liturgy is the combination of two rather than of three services? Determine the spirit in which our Articles were framed as exclusive or conciliatory. Explain some of the defects of the Reformation.

1. GIVE a brief account of the sufferings of the Christians under Trajan and the three following emperors, and of the laws made relating to their punishment. Mention some of the principal martyrs who were put to death in the persecutions of those times, and of the writers by whom apologies were addressed to the Emperors on behalf of the Christians. Who was Celsus, and by whom was his work against Christianity answered?

2. By whom were the first erroneous doctrines concerning the Trinity propagated? How did they differ from those taught by Sabellius? Give an account of the later heresies on this subject, and mention the Councils in which they were condemned. Among which of the nations that overran the Western empire did the Arian heresy prevail, and how was it suppressed in the countries in which they settled?

3. About what time did the mendicant orders arise, and what was the cause of their institution? Which were the two most celebrated orders, and by what other names were they known? What was the

point of dispute between them with respect to the Virgin Mary? How did the rules of the society of Jesuits differ from those of the other monastic orders, and what were the political reasons of this difference?

4. In what way did Erasmus forward the Reformation? Were any of his writings used by the English Church? Did he always continue friendly to the Reformers? What opinions did Sir T. More express in his *Utopia* about the Romish Church? Give briefly his subsequent history.

5. What was the origin of parishes in England? Explain the manner in which rectories were converted into vicarages. What was the effect of this change when the monasteries were dissolved? How did Henry VIII. dispose of the monastic revenues? What new bishoprics did he found, and which of them are now in existence?

1. EXPLAIN the circumstances which gave rise to the sects of the Ebionites and Nazarenes; state their tenets.

2. State, and illustrate, the different kinds of charges, brought against the early Christians, which tended to produce persecution. Mention any instances of the *Philosophers* opposing Christianity.

3. Give some account of the Paschal Controversy, and of the persons who were most prominent at the different discussions.

4. Give a sketch of the condition of Christianity on the whole, at the end of the second century: pointing out (1) its extent, by reference to known Churches; (2) the causes of disunion that were at work; (3) the heresies which were by this time most prominent.

5. Write short accounts of the following persons, and their opinions: *Marcion*, *Montanus*, *Theodotus*, *Manes*, *Sabellius*. Explain "the case of the Lapsed," and the views of the chief persons engaged in it; and distinguish between *Novatus* and *Novatianus*.

6. Narrate briefly, but particularly, the leading events which ended in Henry VIII's throwing off the authority of the Pope. Enumerate distinctly the Acts of Parliament, and of Convocation, which immediately followed that proceeding.

7. Give an account of the proceedings for the suppression of the Monasteries. What were the immediate effects of this measure?

8. Explain the nature of a *Præmunire*, and mention any instances of its taking effect.

9. What was the "Act of the Six Articles?" state the substance of it, its tendency, and the time it remained in effect. What was the "Bishops' Book;" in what year, and under what name was it published?

10. Give some account of the different English Translations of the Bible : also, of the alterations and revisions of the Book of Common Prayer, in the reigns of Henry VIII. and Edward VI.

GONVILLE AND CAIUS COLLEGE.

1. MENTION the changes that were made in the government of Judæa during the times of which the New Testament speaks. State some of the effects which the political condition of Judæa would naturally have upon the early progress of Christianity. 2. What was the origin of the Ebionites? and what their peculiar notions? 3. Give an account of the condition of the Christians, as regards persecution, during Trajan's reign. 4. Give some account of the earlier Gnostic notions, and mention the chief persons who maintained them. What form did Marcion give to them? What distinguished Christian writers opposed Marcion?

5. Give a brief account of Polycarp. 6. What was the origin of the controversy respecting the observance of Easter? Give a sketch of its history during the first two centuries. 7. What was the Sabellian heresy? Give a sketch of its history. 8. When and where did Cyprian flourish? What part did he take in the controversy respecting the re-admission of the lapsed? What were the circumstances of his death? 9. What Christian teachers flourished in Alexandria at the end of the second, and the beginning of the third, centuries? What were the leading peculiarities of their teaching?

10. What were the times and circumstances of the severest persecutions to which the Christians were exposed during the third century? 11. What was the nature of the controversy about the right of investiture? and what was its history in England? 12. Who were the Lollards? What were the views prevalent amongst them? What corresponding sects existed on the continent? 13. Mention the several changes in the course of the Reformation during the reign of Henry the Eighth. 14. Give an account of Hooper, his opinions and his end. 15. Enumerate the chief acts for the restoration of Protestantism on the accession of Elizabeth. How was the germ introduced, which afterwards ripened into Puritanism?

V. Dublin University Examination Papers in Ecclesiastical History.

1. How does Mosheim explain the mode in which the election of Matthias to be an apostle was conducted? The terms of St Luke's narrative strongly favour the more usual opinion.

2. Does the tradition of the early Church make any subsequent mention of the competitor of Matthias?

3. What is Mosheim's opinion as to the nature of the community of goods in the primitive Church? It has been inferred, from a passage in Eusebius, that a surrender of property was required only from those who devoted themselves to the ministry. A community of property in its utmost extent has been asserted by some Roman Catholic writers; with what end?

4. The course which the preaching of the Gospel took, after the day of Pentecost, was in exact conformity with our Lord's words while on earth. Where do we find the earliest positive testimony to the cessation of miraculous powers in the primitive Church?

5. How long did the Church of the Circumcision at Jerusalem continue, and who was its first Bishop? The Church which succeeded it was more exempt from Jewish prejudices than its predecessor. A remarkable proof of this was given in the Paschal controversy.

6. Two only of the seven Churches of Asia are known to have existed before St Paul's death. In what words does Clement speak of St Paul's death, in his Epistle to the Church of Corinth?

7. What theory has been proposed to reconcile the various statements respecting the first Bishop of Rome? Where do we find the earliest *positive* mention of the existence of Christianity in Britain?

8. What was the first instance of aggression, on the part of a Roman Bishop, on the tranquillity of the Church? This aggression was repeated on the occasion of a remarkable controversy, in the middle of the third century. The opinion of Cyprian as to the supremacy claimed by the Roman Church was clearly laid down on this occasion.

9. What was the first occasion on which the civil authority was invoked in defence of orthodoxy, in the history of the Church? Important pretensions were subsequently founded on the decision of Aurelian.

10. When did the distinction between believers and catechumens commence? This distinction was closely connected with the prevail-

ing notions relative to the office of baptism. What author first mentions the use of oil in baptism? and what was the source of this custom?

11. The number of persecutions which befel the Christian Church has been variously computed by different authors. What seems to have been the reason for fixing upon the number ten? It is clear, from one of the ancient laws of the republic, mentioned by Cicero, that Roman polytheism was essentially intolerant. Tertullian exposes with much force the inconsistency of Trajan's rescript to Pliny, respecting the persecution of the Christians. What reason have we for believing that the persecution of Decius was much more severe than those which preceded it?

12. The word *heresy*, in its original acceptation, was applied by St Luke without any imputation of censure. Mosheim distinguishes three classes of early heretics. In what words is St Paul supposed to allude to the Gnostic opinions? The rejection of the Old Testament was a necessary consequence of the Gnostic theory. Two different, and almost opposite, opinions were held by the Gnostics regarding the death of Christ. Doctrines similar to those of the modern Unitarians were advanced at an early period in the Church.

13. What name was given to the followers of Sabellius, characteristic of their peculiar opinions? How was the peculiar absurdity of the Patripassians avoided in the Gnostic theory?

14. Who were the *Libellatici*? The opinions of Novatian were, to a certain extent, adopted by an orthodox Council of the Church. The name adopted by the followers of Novatian was revived in more modern times.

15. Manes, in rejecting the authenticity of the Gospels, committed a singular inconsistency, according to Augustine. One of the peculiarities by which Leo the Great detected the Manichæans was remarkable, considering the quarter from which it proceeded.

16. In his account of the peculiar opinions of Montanus, Mosheim endeavours to establish a distinction which has no foundation. Who was the most eminent among the followers of Montanus?

17. What was the first step taken by Constantine for the establishment of Christianity? What facts have been chiefly relied on by those who call in question the sincerity of Constantine's conversion? These facts furnish very insufficient evidence against the sincerity of his belief. One of the early privileges conferred on the Church by Constantine laid the first foundation of ecclesiastical jurisdiction. In the management of the Church, Constantine assumed two powers not before belonging to the State.

18. Under what circumstances did the Arian controversy commence? The different opinions which pervaded the Council of Nice were at length reduced to one single point. Gibbon's account of this celebrated Council is manifestly improbable. Besides the Arian controversy, another question was set at rest by the decision of the Council of Nice.

19. On how many occasions was Athanasius deposed? Three words serve to distinguish the orthodox, Arian, and Semi-Arian opinions. One of the most remarkable Councils held in the fourth century gave a partial sanction to the Arian heresy. What caused the sudden spread of Arian opinions among the barbarous invaders of the empire?

20. In what years were the first four General Councils held? Each of the four General Councils condemned a remarkable heresy. Hooker has concisely expressed the points decided in these Councils. What was the Macedonian heresy, and by what Council was it condemned?

21. The Emperor Julian made a remarkable attempt to impeach the truth of prophecy, with what result? A plausible explanation of these singular phenomena has recently been proposed.

22. When was Christianity formally established by the Roman Senate?

23. What Council first expressly enjoined the celibacy of the clergy? To what Council may the origin of appeals to Rome be traced? They were subject to two restrictions. Leo the Great introduced an innovation in the discipline of the Church, which greatly augmented the influence of the clergy.

24. When was the last great change made in the mode of election of the Pope? Four different modes of electing the supreme Pontiff are mentioned by the historian of Leo X. For what reason was the election by compromise given up?

25. On what occasion was the claim to temporal dominion over the British Isles first advanced by the Pope? What was the origin of the name "Peter's pence," and by whom was the tax imposed in England? What remarkable privileges were conferred on the see of Canterbury by the Pope?

26. In the Anglo-Saxon Church, what precaution was adopted to prevent any collision between the civil and ecclesiastical jurisdictions? An important change made by William the Conqueror greatly increased the power of the clergy. At what time was the canonical code of the Romish Church first recognized in England? What were the principal subjects of canonical legislation? From what period

did the contests between the civil and ecclesiastical jurisdiction commence in England? What was the chief cause of the progress of Papal usurpation in England, during the reigns of the first Henry and Stephen? What compromise was made by Henry I. with regard to investitures? What was the chief object of the Institutions of Clarendon?

27. The first check to the Papal pretensions in England proceeded from an unexpected quarter. Two important measures were adopted by Edward I. for reducing the Papal power in England. These two measures received their full completion in a subsequent reign. When was the first Statute against heresy passed in England?

28. Wickliffe was not only the precursor, but the prototype of the English Reformation. Various derivations of the name of Lollards have been given. Under what name did Wickliffe inveigh against the friars?

29. There were three principal divisions, both of the military and religious orders. By whom was the order of Knights Hospitallers originally founded? What were the subsequent fortunes of this celebrated Order?

30. At what time is it probable that the Benedictine Order was introduced into England? What were the four Orders of Friars? There was a remarkable difference in the tenets of the Dominicans and Franciscans. How did the Dominicans acquire the epithet of Jacobins? What was the number of mitred abbots in England at the time of the Reformation? What rank did the Prior of the Order of St John hold in England before the Order was suppressed?

31. In what year was the Order of Jesuits founded? How did their founder obtain the Pope's consent to the institution of this new Order? The Jesuits differed from the monastic Orders in two essential points. Besides the sources of wealth common to all the regular clergy, the Jesuits possessed one peculiar to themselves. Three pernicious effects arising from the institution of the Jesuits are mentioned by a modern historian.

32. In the doctrinal reformation of the English Church, the natural order of proceeding was inverted. Two fundamental errors of the Church of Rome were marked out by Ridley, as the source of all others. The powers granted by Henry VIII. to his ecclesiastical vicegerent were revived by Elizabeth under another form. How was the authority of the High Commission Court with respect to heresy restrained? What subjects were discussed in the first conference in Elizabeth's reign?

33. What difficulty prevented the immediate consecration of Arch-

bishop Parker? On what ground do the Romanists allege that Parker's consecration was uncanonical? How is this objection answered?

34. The Pope offered to make important concessions to Elizabeth, on condition that she would return to the Romish communion. How did Jewel defend the refusal of the English government to send representatives to the Council of Trent? The Puritans, in the reign of Elizabeth, obtained a licence to preach, under the authority of a Papal bull.

35. The grievances mentioned in the millenary petition were divided into four heads. In the consecration of the Scottish bishops, in the reign of James, how was the question of the validity of Presbyterian ordination disposed of?

36. When did the subsidies of the clergy first receive the confirmation of parliament? This sanction was omitted on a remarkable occasion in Elizabeth's reign.

37. What was the first step taken by the Commons to remove the bishops from the House of Lords? A plausible pretext was urged to obtain the consent of both houses to the bill for the abolition of Episcopacy. There was one great impediment to the keeping up of the episcopal succession during the commonwealth. Three expedients were proposed, in order to get over this difficulty.

1. THE exertions of St Augustine were chiefly directed against three classes of adversaries in the Church. What was the subject of the only recorded point of difference between Jerome and St Augustine? What was the first instance in the history of the Church, of a criminal prosecution for heresy? On what grounds were the opinions of Jovinian and Vigilantius condemned? The controversy carried on against Vigilantius by Jerome exhibits the character of the latter in a very unfavourable light.

2. What were the errors charged against Celestius at the Council of Carthage? In the first two Councils held upon the opinions of Pelagius he was acquitted. What were the opinions of the Semi-Pelagians, and to whom are they generally attributed? To what cause may we ascribe the little interest taken by the Greek Church in the Pelagian disputes?

3. The doctrine held by Apollinaris, as to the Incarnation, may be briefly expressed? Apollinaris and Nestorius adopted equally erroneous extremes. The proceedings of the Council which condemned Nestorius were characterized by partiality and precipitancy. The

selection of Ephesus, as the place where the Council was to assemble, gave great advantage to the party of Cyril.

4. What grounds have been advanced for the opinion, that the controversy between Nestorius and his accusers was a dispute about words? The Eutychian heresy affords no room for this confusion of terms. Eutyches rejected a subtle distinction which had been advanced by Apollinaris. The exposition of faith decreed by the council of Chalcedon, briefly condemned both the Eutychian and Nestorian errors.

5. What was the substance of the Henoticon of Zeno? On what grounds were the three Chapters condemned by the Fifth General Council, and of what did they consist? By whom was the Monothelite controversy originated, and how long did it continue?

6. Idolatrous usages were formerly sanctioned by the decree of the Seventh General Council. To what causes does Mosheim principally attribute the substitution of the Aristotelian for the Platonic philosophy in the Church? Justinian, the great persecutor of heresy, fell into it himself before his death.

7. In what year did the mission of Augustine to England take place? It is incorrect to suppose that the Ancient Britons were involved in the error of the Quartodecimans? What was the *trinoad necessitas* imposed upon the clergy in the reign of the Saxon kings? At what time is it probable that the quadripartite division of the Church revenue was ordained? What is the origin of the term benefice?

8. The nature of ecclesiastical jurisdiction and immunity was permanently altered by two capitularies of Charlemagne. A characteristic regulation of the feudal system contributed materially to degrade the clergy, in the seventh and eighth centuries.

9. By whom was the title of Universal Bishop first assumed? What was the nature of the supremacy accorded to the see of Rome, by the Council of Chalcedon? The decay of the metropolitan system in the seventh and eighth centuries may be attributed to various causes. What method was chiefly made use of by the Popes to usurp the rights of the metropolitans? The celebrated donation of Pepin to the Romish see was the reward of political services on the part of the Pope.

VI. Durham University Examinations in Ecclesiastical History.

EARLY ECCLESIASTICAL HISTORY.

1. DESCRIBE the origin and early progress of the Church at Jerusalem.

2. Give a short account of the travels of St Paul, and lay down upon a map the position of the principal churches which he founded or visited.

3. Shew that the episcopal form of Government was from the first established, and subsequently continued without interruption, in the Apostolical Churches.

4. Mention the principal persecutions : what was their number ? Whence has probably arisen the difference of opinion upon this subject ?

5. Give an account of Justin Martyr's Apology. What is Justin's main object ? and by what arguments does he support it ? What information do we gain from that Apology respecting the political condition of the Christians, their religious conduct, their observance of public worship, and their administration of the Sacraments ? What changes appear to have taken place in the manner of receiving the Eucharist between the age of the Apostles and the time of Justin ?

6. In what sense is the word Heresy used by the Fathers ? From what source was the Gnostic heresy probably derived ? What were its peculiar tenets ?

7. Shew, from testimonies independent of Christian writers, that the number of Christians rapidly increased in the first and second centuries.

8. What secondary causes have been assigned, in order to account for this rapid growth of Christianity ? Shew that those causes are not sufficient to have produced the effects ascribed to them.

9. Mention some of the principal works of Tertullian. What is the general character of his style ? What celebrated writer of his own country imitated him ? Did the scholar, in this instance, surpass his "master" ? To what sect did Tertullian attach himself ? and what were his principal errors ?

10. Give some account of Irenæus, Clement of Rome, and Cyprian.

11. Trace the earliest introduction of Christianity into Britain. By whom was it again introduced among the Saxons, and at what time ?

12. What were the tenets of the Ebionites, Sabellians, and Novatians?

13. What causes were likely to lead to the adoption of an ascetic life, especially among eastern nations?

14. Give an account of the gradual rise and progress of monasticism. What were the principal orders? What were the chief advantages and disadvantages to society arising from those institutions?

15. What are the principal defects in the manner in which early Christian writers use the Scriptures? What assistance may we derive from their quotations towards ascertaining the condition of the sacred text at the time when they wrote?

16. Give a character of Constantine the Great. What benefits, and what inconveniences were experienced by the Church in consequence of its connexion with the state?

17. State the facts connected with Julian's attempt to rebuild the Temple of Jerusalem. On whose authority do these facts rest? Are the extraordinary circumstances sufficiently accounted for by natural causes? What prophecies refer to this event?

18. What principal causes led to the separation of the Greek and Latin Churches?

19. Give a character of Louis IX. of France, and some account of his history. What institutions intended for the defence of religion did he introduce into his dominions; and with what result?

20. What causes led to the Crusades? What were the principal effects produced by those wars?

1. DESCRIBE briefly the authorities for the history of the early Churches.

2. What was the constitution of these Churches, and how were they connected with each other? Illustrate your answer by examples.

3. Give a short account of the Apostolical Fathers and their writings; also of Justin Martyr, Irenæus, Origin, Cyprian, and their writings.

4. Describe briefly the origin of Councils, and mention some of the earliest. Under what circumstances and by whom was the first General Council assembled? Name the other General Councils whose decisions are received in the Church of England, and give a short account of each. Enumerate different opinions which have been held respecting the authority of General Councils. What judgment has been given on this point by the Church of England?

5. Mention the chief errors respecting the Word and the Holy

Spirit which were circulated during the first four centuries. Were any of them revived at the period of the Reformation, and by whom?

6. What was the state of Christianity in the British Islands at the time of the mission of Augustine? By whom was the conversion of the Anglo-Saxons chiefly effected? What differences in religious observances existed for some time after the conversion, and when and under what circumstances were they removed?

7. What was the nature of the Papal authority during the Anglo-Saxon period? What circumstances under the Norman Kings favoured its extension?

8. Distinguish between the secular and regular clergy. When did the Mendicant Orders take their rise? How did they differ from the more ancient orders? Name some of the monastic orders which have been founded since the Reformation.

9. State some of the consequences of the monastic system both for evil and for good.

10. Shew that Henry VIII. had good grounds for abolishing the Papal supremacy in England. Detail his measures for effecting the abolition, stating whether or not they were justifiable.

11. When and by whom was communion between the Churches of England and Rome finally broken?

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